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## A BLESSING TO A MASTER

"In his loneliness and fixedness he yearneth towards the journeying Moon, and the stars that still sojourn, yet still move onward; and everywhere the blue sky belongs to them, and is their appointed rest, and their native country and their own natural homes, which they enter unannounced, as lords that are certainly expected, and there is a silent joy at their arrival."—*The Ancient Mariner*.

Like the great blazing stars in the deep-blue night-sky are the Lodge members. They are part of the hierarchy, the Kingdom of God. They are of the Kings in His mighty scheme of governing. If you should speak in your heart and ask that a great blessing should go to one of them and if that blessing should be given what would become?

It would be that for a space all the others would send their gaze toward that one. Each in his gigantic wheeling almost would seem to stand and would bow in reverence for that one's being in God and to him would they send mighty streams of radiant flashing love and joyful knowledge of that one's way of serving in God's empire and strength to go on and on through the almost unending, trackless cycles of God's time until the day of our joint deliverance and until the swarming children of His love and ours are again withdrawn to him.

And he, the blessed of that hour? His heart would swell with God's own access of rejoicing. Up through all the unseen, formless ranks of the dream-servants near the lotus-throne his waves of love would go, quickening their hearts. And downward, too, through them that sent him weal, would pass renewed rejoicings and the hope of that deliverance for all till even the fetid hells of earth should, writhing, feel that God had smiled for them. And all evolving things here below would deeper breathe and testify of God and the recurring daily promise of His Grace.

W. V-H.

*THE PLACE OF WOMEN IN LIFE*

(The following address was delivered by Mrs. Besant on June 17th at the Albert Hall, London, demonstration and public meeting in favor of women's suffrage. Preceding the meeting was a procession five miles long of women workers in literature, science, arts and crafts, and manufactures; Mrs. Besant took part in the march leading some seventy women in full regalia representing the Co-Masonic movement.)

The question that you are here to support is not really a woman's question, but a human question, as important for men as it is important for women. For men and women cannot be separated into two separate halves. They are one humanity, halves of a single whole, and all humanity is the poorer, all humanity is wronged, when in any question it divides one sex from the other and tries to range them in opposite camps.

Nothing could be worse for England, nothing more fatal to the Empire, than that it should be necessary for women (nearly seventy-five thousand of them) to-day to walk through the Empire's metropolis in order to claim that which is refused to them by a Parliament of men! It is true (let us never forget it) that men on this side also are trying to help women, and that it is mere inertia, slovenliness, custom, indifference, which makes it so difficult for the woman to gain her place in the counsels of the nation. It is also true that if you want the vote you are bound to have it, for none can refuse that which the womanhood of a nation asks. If you want it you will have it. But the point of most importance, if I may dare to say so, is that by the granting of the vote by men they will close the gulf which threatens to yawn between the sexes, and give to women what they alone can give, because in their hands alone is the power of making law.

What will you do with the vote when you have it? That is the practical question of to-morrow, because the vote is really won, and it is on your use of it that the value of the struggle will be judged by history. For men have had the vote by thousands and hundreds of thousands. The whole of the last century was a con-

tinual repetition of widening out the suffrage. And yet, in spite of that you see misery to-day, drunkenness to-day, ignorance to-day, wretchedness to-day. Oh, if women cannot use their vote any better than men have used it, then I fear that in the history of the future the work that has been done will hardly seem to repay the expenditure that has been made.

Men and women in all things should work and walk together, for emphatically, here more than anywhere else, two heads are better than one. Woman is not the same as man, but different, and in her difference lies her value. If she were only going to repeat all over again and say double to the men, then your vote would matter little. But if you bring to it your women's hearts and your women's brains; if you remember that the nation is only the family, and that it cannot do without the mother any more than it can do without the father; if you realise that, then when men and women join hands in legislation, as in other things, you are not simply doubling a vote, you are multiplying a nation. For the women will bring new elements into legislation, the women will bring a new type of thought, a new power of application and administration. What we want in England is that every subject may be judged by man and woman together, not working against each other, but working because they are complementary to each other, and each brings its own share to the common work of life.

And so, if I may do so without impertinence, I, who stand outside the political battles of the times, wish you well in your work, not so much because it is a question of politics as because it is a question of humanity. The nation needs her daughters as well as her sons. She has a right

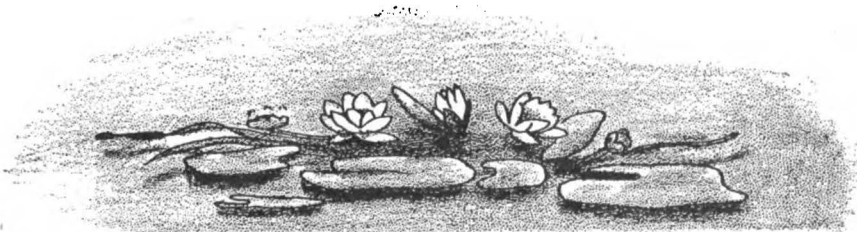
to their services, for the nation is the mother of us all, and wherever the men's voice and the women's are heard together there sounds out the perfect chord of human harmony. You have a monotone in your legislation, you have a monotone in your administration, and you want the chord—the man and the woman sounding out in harmony together.

There is nothing that should be closed against a woman which a woman is able to do. In every department of human life men and women should go forward, and no barrier should exist for either except the limitation of their own faculties. The churches should open to your women, the learned professions should open to them. Every task that woman's brains can master and woman's hands can do is hers by right divine, and if women can gather together a meeting such as this, if women can organise the mighty Procession which walked through London to-day, if woman's voice can gain a hearing from her fellows and woman's tongue can sway as man's can sway, then who shall dare say "Be silent," when Nature gives the power? We only ask you not to put barriers in our way, not to build up walls in front of us. If we are weak, you do not want to put up walls to keep us out, and if we are strong enough to do you service then it is better that the walls should not be builded.

And so for the sake of the nation, for the sake of the race of humanity, let men and women together strike away all artificial barriers and know themselves as one—man and woman together in the home, man and woman together in every office

of administration, man and woman together in the Nation's Parliament, man and woman together in every walk of life.

You say England is going forward, but in the woman's question she has gone backward, not forward, through the centuries. Why, in the Procession to-day there marched women representing the Peeresses who of old sat in the House of Lords. They were called on to do their duty there as well as men. And you have gone backward into the Dark Ages, for women, instead of coming out of them. And to-day you have welcomed one of the oldest of the workers, Mrs. Elmy, who worked when there were no meetings in a hall like this; who worked when scoff, ridicule, and mockery were the weapons that were used against the woman's claim. She sees in this vast hall, she saw in the great Procession that acclaimed her, that her work is lovingly remembered and women's gratitude is given her. And now that the Pioneers' work is over, now that the road is opening before you, now that your hands are stretched out to take the power that will soon be yours, remember that you will answer to the nation, to humanity of the future, for the use you make of it. And grow into the noblest type of womanhood—strong, brave, calm, able to stand and to help, without losing woman's most exquisite characteristics—the mother-heart that is tender to the weak and that raises up the fallen. And so go forward on your way, and may that Power which is neither male nor female, but expresses Itself equally in both—may that continue to be behind your movement and to bring it to the triumph that you deserve.



## GLIMPSES OF THE SUPERNATURAL

So wide is the literature on wraiths and astral happenings that it would be difficult to offer new phrases of this theme. If therefore, like Touchstone, greatly venturing, I "press in with the others" it is in the hope that some of the recollections may not be altogether void of interest.

A beautiful old English home in Devon belonging to a cousin of mine earned for itself a bad name as being "haunted." My cousin and a friend volunteered to sleep in the house in the hope of discovering the source of the trouble and greatly to my chagrin I was not permitted to share in the adventure. Their subsequent account of how they pinned threads across all the doors and stairways, and, nevertheless, heard footsteps, and voices, and the moving of heavy furniture, and met figures in the passages (despite the unbroken threads and bolted doors) so filled my young imagination with a thirst for like experiences that I induced my father to take me to my first spiritualistic seance—at Chislehurst where the exiled Emperor Napoleon III was then resident. At that seance I gathered food which "grew by what it fed on."

The cause of the strange happenings in the old Devonshire "haunted house" were eventually ascribed to the mediumship of a sick servant maid whose powers in this line were extraordinary. On her death the phenomena ceased entirely. Speaking of servants reminds me of the curious clairvoyant powers possessed by an old nurse of our family. This dear old nurse occupied a bedroom in which stood an antique boudoir-table with a large mirror hung in its center. It was her habit before retiring at night to spread a cloth over this glass and, in the morning, after removing its temporary screen, she would read the pictures she saw clairvoyantly written in the mirror. Sometimes she would see the faces of those members of the family who had long since passed over, and often receive distinct advice and messages. I have known many forms and instruments used in clairvoyance, but this old cabinet mirror was one of the strangest.

It will be remembered that George Smith completed, with rare learning and persistence, the unfinished labors of Sir Henry Layard in Mesopotamia, and excavated the buried sites of Nineveh and Babylon. But the beginnings of that archaeological enterprise, and the death of its brave conductor, may not be so well known. It may be of interest to briefly recount them, as their ending affords a notable and authentic instance of those appearances after death which are popularly called wraiths.

In the British Museum in London there was, in the '70's, a young clerk named George Smith, a man somewhat short of stature, with a strong square face out of which looked fearlessly two of the clearest blue eyes. His duties entailed the arrangement and care of the Assyrian collections. In the course of this service, dear to his heart, he taught himself, upon a basis of little education and with no outside aid, most of the Semitic tongues and was among the first to decipher the then unknown arrowhead writing of the Babylonian inscriptions. Destiny ordained that one day when George Smith was making out the story of some broken tablet, incised with its cuneiform record from "Courts where Jamsyd gloried and drank deep" there should chance to pass a famous linguist and Sir Edwin Arnold. By happy intuition they were drawn to this quiet student of Chaldean cylinders, and the latter asked George Smith some questions about his Assyrian treasures. Finding him as keen as erudite, Arnold made his blue eyes brighter by the simple question "Would you like to go to the Tigris and dig up Babylon and Nineveh if I can arrange the funds and firmans?"

From that moment of destiny for George Smith events shaped themselves rapidly. Sir Edwin Arnold arranged that George Smith should excavate the ruined cities of Assyria on behalf of the "Daily Telegraph" of London, and himself visited Constantinople where he obtained from the Sultan a firman authorizing George Smith to carry out the proposed operations. In

due course the archaeologist started on his famous expeditions which gave to the world much of its knowledge of these ancient empires and filled the museums of modern cities with the treasures of their early sisters in civilization.

It was at the end of George Smith's second expedition that Sir Edwin Arnold told me he was walking down the Strand at noon when he suddenly saw George Smith looking into the shop window of Fisher's, the trunk makers, at the corner of Arundel Street. He walked quickly towards him saying: "Why, Mr. Smith, I am indeed glad to see you safely back again." But, as he spoke, George Smith passed around the corner of the shop and when Arnold stepped after him he had vanished. There was no doorway or exit close enough for the traveler to have disappeared as silently and suddenly as he had appeared. The next morning Arnold with the rest of the world, received the unexpected news that on the previous day George Smith succumbed to fever as he floated down the Tigris on his raft of goat skins.

This annulment of space by two such strong personalities as the poet and the explorer is akin to many similar instances. The vision in the noonday glare and bustle of the busiest street of London was doubtless due to some concentrated thought form of the dying traveler acting upon a mind peculiarly receptive. Or it may have been effected by the momentary materialization of his astral body, or accountable by one of the several other explanations of wraiths given in "The Other Side of Death," by Mr. Leadbeater.

There is a still more perfect example indicative of the affection which oftentimes prompts these after-death appearances, one

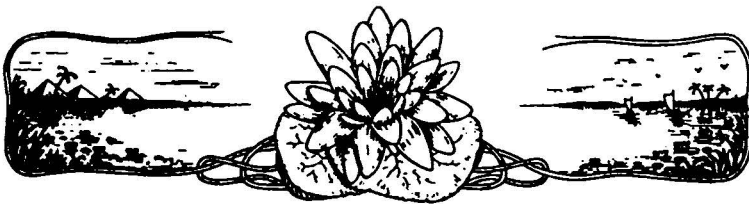
that happened in my own family. In this case the seer is a lady, possessed, both in youth and maturity, of exceptionally developed clairvoyant powers. At the time of the materialization which we are about to consider she was a child living in London. Her mother was in great demand at concerts and oratorios, and it was her habit, on returning to her residence late at night to go straight to her child's room and kiss her.

One winter night her little daughter was restless and unable to sleep, and passed the hours of wakefulness listening for the return of her mother. At length the eager ears heard the longed-for step upon the porch and the child was out of bed in a moment and running down the stairs. She reached the front door before her mother could get the key into the lock, and the latter, hearing the patter of the bare feet inside, playfully tapped on the glass of the door before the child could get it open. They greeted each other happily and the mother took her child back to her room and tucked her up and kissed her good night—but never spoke during all the time from the meeting till its ending. The next morning early the child on her way to her mother's room was met by a sad-faced maid who told her that her mother had died the previous evening in a distant part of the city and had not returned. Wise in her wider vision the child knew that the mother had indeed "returned" and been with her.

It may be worthy of note that the singer who thus passed so graciously to that bourne where, as says the epitaph on Purcell's grave in Westminster.

"Angels greet thee with a song like thine" had her horoscope cast in early life and was foretold correctly the year of her death.

*J. B. Lindon.*



## PARCIVAL. PART TWO

WHICH TELLS OF DOUBT

*Fourth Book. Gawan**(Continued from Page 666)*

While friendship was thus re-establishing itself, the lords whom the Red Knight had captured, came to the court. They announced their message, and openly stated their further charge. But when they named the Holy Grail, Gawan knew that it was Percival who had sent these messengers; and he sent prayers of thanks to heaven that their paths had not crossed in the battle, and they had not raised their hand one against the other.

On the request of Melianz, he and all the knights walked in a long file with Scherules and Gawan to the hall of the duke, where they were received in state by Sir Lippaot, the duchess, and their daughters Obie and Obilot. Melianz was dressed in rich garments which had been sent to him by the duchess, with a sling in which he carried his wounded arm. He was deeply moved with joy at seeing his faithful vassal, and with regret for his false accusation. The old knight was likewise radiant with happiness. He asked the prince to kiss his wife, the duchess, who wished thus to greet him. Melianz answered, "It would be a disgrace not to receive proffered kisses from two ladies which I see here; to the third my mouth does not speak in greeting and conciliation."

Then was the young king received with kisses, but tears fell from the eyes of the parents as they heard that Obie had not yet forgiven the anger of her lover. But Obilot exulted loudly because she had trusted so completely in their guest. Gawan, rejoicing in the pleasing success of his work, lifted the sweet child like a doll to his breast; then he spoke to Melianz, "You yielded yourself to my hand, I now release you of your pledge in laying it reverently at the feet of this sweet little lady, my joy-treasure, which I here carry in my arm; be and remain her prisoner."

Melianz came to her, and Obilot embraced her knight, and received the pledge which he offered her in a distinct and audible

voice. Then the little one said laughingly, "Sir Prince, no little have you done amiss, in that you had to sue for mercy from my knight, regarding whom I have had much dispute with my sister, who would have him a merchant. But since you are now my prisoner, I command you to give your pledge which I have received to sister Obie, who will become your dear friend as a prize for your knighthood."

Thus were the two dear lovers reconciled by the words of the lovely child. Obie threw back her cloak and embraced her knight with stormy passion, kissing with her red mouth the wound of the hero. Thus, before all the people, Love emboldened the maiden. Sir Lippaot had never before experienced such joy as when he saw the two thus united, and himself cleared of the accusation of treason. As regards the marriage festival, ask those who received gifts there, I must hasten on to more important events.

When finally Gawan, the dear guest, came to the palace to say farewell, Obilot cried much, and pleaded to be taken along. But her prayer was not granted, and her mother tore her with difficulty away from the hero, to whom she had clung. Gawan rode away accompanied by many blessings and honors, and Scherules rode with the hero and his men for some distance, having sent plenty of provisions ahead, so that they could have a farewell meal together. Truly, Scherules had not deceived himself in his guest. For Gawan had won his full measure of joy and success at Beurocher, and would have won the first prize, had not the Red Knight by his mighty deeds divided the honors fairly evenly with him. And now Percival rejoiced in the possession of his horse, the short-eared Ingliart, which Gawan had lost in the battle; for there was never born a better horse at Thabronit, in the land of the Moors.

Gawan's journey lay through wild forests and mountain gorges, but at last small fields were reached, which alternated with cliffs

and the darkness of the forests. Soon they were in the country of Askalon, and inquired the further way to Schampfenzon. High mountains and many swamps had to be passed over before the end of the journey was reached. One day the fields widened out, and in a rich plain lay a city with countless towers, and above all there stood a proud castle. Akraton could bear comparison with Babylon, which was ranked so highly by the heathens. The city was protected by high walls on one side and by the sea on the other.

On a green plain the tired party of Gawan met five hundred or more knights with noble manners and glittering raiment, riding out to hunt with falcons. Before them rode a mighty knight, the King Vergulat, before whom Kingrimur had challenged Gawan to come. His house descended from Mazadan from the mountain Famorgan; even over him, the youngest offspring, the fairies' loveliness was poured out; to Gawan it seemed as if he saw here a second Parcival, one who wore the brightness of Gamuret, whom he had seen at the tournament of Kanvoleis. A fisher-bird had escaped from the falcons into a marsh. The king hurried after, but missed the right crossing and sank with his horse in the bogs. But this caused no harm to the troop of falconers, for according to ancient right and custom, they received as a present the wet clothes of the king. Gawan found the king just as he was changing clothes, and he requested the knights to announce his coming to their lord.

There he was almost even better received than was Erech at Karidol by Artus, where Enide became the companion of his joys, after the dwarf Malklischier had scourged him with his wit; and at Tulmein where they fought for a sparrow-hawk, and where Ither, fils de Noie, yielded himself to him. But the son of King Lot had to suffer for it with much danger. You shall now hear how a pure mind, through a great error, was ignominiously accused. When Gawan was taken to the king he was requested by him to ride on to Schampfenzon where he would find the beautiful sister of the king, who would be his hostess until the king should return from the hunt. "I will hasten to be

with you," said Vergulat, "but once having seen the maiden, I fear you will wish that I had stayed away longer." The proud Gawan replied, "I shall be glad to see you, and her no less; noble ladies have never yet received me inhospitably." Then Gawan rode on with a knight whom the king sent to his sister, telling her to entertain their guest.

The young queen Antikonie was indeed most beautiful, of high mind, and a lively disposition. Happy he, whom she allowed to approach her with sincere love; and he who could feel bored in her presence, is bereft of good counsel. Now, listen to the adventure with loyal and sincere disposition; for to one who will not trust, but being himself impure, think impure thoughts about it, I will not tell the story. For whosoever trusts duty so ill, his soul is doomed to suffer pain, and its salvation is hopeless. When the knight had taken Gawan to the queen in the palace and delivered his message, she said, "Since my brother has charged me to care for you well, therefore you are now the lord here. Order and demand without reserve; my service is now yours. I offer you the kiss of greeting, should you deign to accept it." Then spoke Gawan, "Lady, your mouth is so made for kissing that should I refuse such greeting I should regret it as long as I live." And then there happened a kiss in which the usual measure of a kiss of greeting was perhaps exceeded.

Then they sat down together and their conversation became quite lively. Gawan was not lacking in sweet words; and both sides enjoyed renewing, in loyalty and friendship, he his pleading, she her refusing. The maiden said, "Sir, if you are wise, let what I granted you suffice; for I gave, because my brother requested it, as much as Amfise once gave to my uncle Gamuret. I do not even know who you are, and yet in so short a time you wish to gain my love?" Gawan declared that she should not let his pedigree disturb her, for if his were placed beside hers, they would stand equally high. The knight who had taken Gawan to the palace had disappeared. When they were alone in the room,

Gawan boldly embraced the queen, and clasped her firmly in his arms. And now trouble was near at hand, for an aged knight opened the door of the hall, and saw them, recognizing Gawan. Angrily calling him by name, he shouted, "Was it not enough for you to slay my lord, but you must even violate his daughter?" Then he rushed out to the city calling the men to arms, and soon a mighty force came surging up against the palace.

When things had thus shaped themselves darkly, Gawan asked what was to be done? For both were entirely unarmed, as he had left even his sword with the pages. The maiden calmly hurried him into a tower which was near by, just as the mob was heard outside the hall. Gawan defended the door to the tower with a rail which he had, with mighty hand, torn from the wall. Meanwhile Antikonie had not been idle, but her eye searched the tower for some weapon. She saw a great chess-board hanging from an iron ring; quickly she took it down, and handed it to the knight as a shield. The splendid maiden herself did not stand back in the hard struggle, but the great and heavy chess-men became weapons in her hands. Whether it was the king or one of the pawns, she hurled them against the assailants. She forced her womanly heart to this battle only with great pain, and hot tears ran from her eyes. Yet the faithful maiden proved how loyally she bore love in her bosom, as she aided her beloved knight in spite of the dangers. Gawan caught a few fleeting glimpses of his companion, and her look and actions inspired him with more courage and strength, so that he scorned the ever-increasing number of his enemies.

Meanwhile the king had returned, and heard what had happened. He immediately called for weapons and stormed up against his guest. For this dishonorable action it must be regretted by Gandin, the king of Anjou, that a dear and loving woman, his daughter, had given him such a grandson, who arms himself against a guest, forgetting duty and loyalty. Yet such is the truth; he led the assailants and soon Gawan was forced to withdraw behind the door of the tower.

But now a man rushes through the fighters, wringing his hands and loudly sorrowing; for he deems himself dishonored, since he had sworn that Gawan should have safe conduct in coming to the appointed place until the hour of the avenging battle. With quick decision Kingrimur now makes himself Gawan's helper, springs into the tower, and swears that he will share the stranger's great danger and protect his life from harm, as long as the hand of his king did not slay him. This caused the assailants to hesitate, for the landgrave Kingrimur was held in high esteem. King Vergulat, blinded with mad anger, commanded the tower to be broken down, and incited his men to avenge the outrage of Gawan. But the citizens consulted together and chose one to speak for them. "Sir," he said, "we must tell you that the landgrave will not be slain by many of us. Therefore deign to consider what you will do, for you will be dishonored if you slay your geust. The landgrave is of your blood; if you strike him, you strike yourself with your own hand. Therefore let there be peace on both sides till tomorrow morning. You may then still carry out what you shall decide to do, whether it may add to your praise or dishonor. See how our queen Antikonie, all in tears, stands by the knight. Never yet did falsehood gain anything from her. Again, Sir, it is to be considered that you yourself sent him to the queen; therefore we should not harm him, for her sake."

The king yielded to this request, and granted peace until he should decide how to avenge her father's death. But know this: Gawan was innocent; it was the proud Ekhunat who had thrust his lance through the body of Vergulat's father, as he, warring against Gawan, was leading Geoffroy fils d'Idol away as prisoner toward Barbigol.

When peace had been declared, and the people had gone home, Antikonie embraced the landgrave, the son of her cousin, with many kisses, for having saved her and her lover from the rage of her brother. His attack dishonored him for all time; such action he had not inherited either from his father's or his mother's side. Now he had

another battle before him, for Antikonie thus addressed him: "Sir Vergulat, if I carried a sword and were a man, believe me, you would have come home too late for the battle. But as it is I am only a maiden without defence, except for one shield, which firmly commands reverence from the noble enemy; and on this is fastened a coat-of-arms, which you may perhaps still be able to recognize if I tell it you. It is called chaste morality and right action; and these two never refuse us loyal support. This shield I held up to the hero, whom you sent to me yourself; other defence I had none. However you may now have dishonored yourself; you have doubly ill-treated me. I have always heard it said that if it happens that a man takes refuge in the protection of a woman, then the lust for battle must desist from persecution, if manly virtue resides in him. Sir Vergulat, the flight of your guest to me to escape death, brings disgrace to your renown."

Now the landgrave spoke to his lord and relative. He complained bitterly that he had challenged Gawan to appear for battle, in order to avenge the death of Vergulat's father; that he had promised him safe conduct, which now the king had violated, so that his honor and happiness had left him.

As the landgrave was speaking his injured heart to the king, there was standing by them one of the king's vassals, who took exception to his words. He was called Ligdamus; (thus Kyot himself found it written, *Kyot le Chanteur*, who was driven by his art to say and sing in such manner that we gladly yield him constant praise. Kyot is a Provençal who saw this legend of Parcival written in the heathen language, and wrote it down again in French. What he sang I undertook to tell you in the German tongue). Sir Ligdamus declared that one who had slain King Vergulat's father and would have dishonored his sister could not expect honor in his house; and that the king should himself pronounce judgment on Gawan.

Hearing these words Gawan was somewhat disconcerted. But Kingrimur said, "He who is quick to threaten should be the first to proceed to battle. This man shall

not be harmed,—even if he has done wrong to you, Sir Ligdamus. It will be accepted even without oath that you never allow yourself to be drawn into a dangerous battle. A king who trusts your counsels wears his crown rather loosely. Now that this fighting was begun so woefully, I consider it incompatible with my honor to finish our battle here. Therefore, Sir Gawan, pledge yourself that if my lord grants you your life, you will meet me a year from this day in mortal combat at Barbigol before King Melianz. I must bear the full burden of sorrow until I meet you in the lists." The noble Gawan unhesitatingly took this oath.

The diplomatic Ligdamus answered the landgrave, "Sir, whatever my actions in battle, it is not for you to blame or praise, for I was never in your hire. If you wish to act like Sir Turnus, I may willingly take the role of Trauten, and you may rebuke me if you have the right to do so. Do not act as if you had descendants who were my equals in power and riches. For in Galicia to distant Vedrun much land and many castles are mine, and own my sway. If you or any Briton should plot there against my welfare you would not see me in flight. You have undertaken to avenge your lord against him who came from Bretagne, therefore proceed to fulfil your duty; for you are vassal to your cousin. He is exalted enough to be my lord; Fleurdamur, the queen, bore him under her heart, his father was Kingrisin, his grandfather King Gandin. Furthermore both Galoes and Gamuret were his uncles. I would take my lands as fiefs from his hand with honor. Let him who so desires do battle, I have but small anxiety to mix myself in pain and troubles. Must I become a second Wolfhart? And although it might displease you, I would do like Rumolt who counselled King Gunther as he left Worms for the land of the Huns."

The landgrave Kingrimur replied, "You speak just what we have been accustomed to hear from you. You wish to make my battle as serious as that of the brave Nibelungen who set out voluntarily to where they were punished for the wrongs they had done to Siegfried. But know one thing: either

Gawan will show me the way of death, or my avenging sword will strike him."

Ligdamus answered, "Excellent! May no one hinder you. I would not fight for all the treasures of King Artus, and all the riches of India. I am no Segrarmors, who must be tied down to keep him from fighting. Yet I have so managed that I have always been met royally. Sibrich never drew his sword, and yet he stood in high honor, and took great fiefs and gifts from the hand of Ermrich."

Vergulat now exclaimed impatiently, "Cease your dispute at last. I am sorry for you both that you show yourself so free with words. Such quarrels neither honor me nor you." Then he said to Antikonie, "Take your man now, and also the landgrave; those, however, who wish me well, follow me, to advise me what to do." Antikonie called after him, "Let your loyalty have a voice also." Then she took the two men by the hand and led them to her room, where they were served with an excellent meal, as the day was declining. Young girls carried in the food and drink, and the princess herself served her guests.

When the king and his counselors had met, and all had expressed their views, he told his knights that a few weeks before, he had ridden in the forests of Lachtamris to seek for adventure. He found some only too soon, for he was unhorsed by a man to whom he was forced to pledge himself, and was commanded, on his life, to help his conqueror seek the Grail; and further, if he could not find it in a year's time, to go to her who wears the crown at Belripar, to greet her, and ask her if she still thought of him who had rescued her from Kingrun and Klamide."

Then Ligdamus advised that Vergulat should transfer this duty to Gawan. "Let him pledge himself to seek and win the Grail by battle. For if he were slain here in your house, we would reap dishonor. Forgive his guilt for your sister's sake; he suffered here considerably, and now surely goes to his death. For as far as ocean surrounds the earth, no castle stands so well in defence as Montsalvas, and no one can enter without fighting and danger." All agreed

with this plan, and so it was decided to do.

When the chants of the mass had ended next morning, there was a great concourse of people, high and low, in the palace of the king. Gawan entered, holding the hand of Antikonie, who wore a wreath of flowers among her hair. The sweet, chaste and blameless maiden drew near the throne and said, "Here, brother, I bring back to you the hero whom you yourself commanded me to serve; and may brotherly loyalty lead you to still your hate for him for my sake."

Vergulat answered, "How? Sister, do you think that misdeeds have entirely overcome my worth? No, if all crowns were mine I would give them away at your command; your hate would be my greatest misfortune. Sir Gawan, you came here to win honor; help me now that my sister will lovingly forgive me, just as I will forgive you gladly if you will take oath to ride forth immediately in my stead to seek loyalty for the Grail." Hardly had Gawan heard this than he took this pledge. And Kingrimur forgave his worthy lord for having violated his pledge of safe conduct to Gawan.

When the fighting in the palace had begun, a man of much power had taken the followers of Gawan to a place of safety. Now they were released; Frenchmen as well as Britons, strong squires and delicate pages, all were brought in to Gawan, whom they greeted with much joy. Among them was the offspring of Tynas, Comte Lais of Kornwall, and his friend Duc Gandeluz, son of Gorgegris, who was killed at Joiedelakour; Liasze was the aunt of the noble and lovely boy. These and six others of noble birth, and all relatives of Gawan, served for hire as travelling companions of the hero; but he did not pay the hire in gold, but in worthiness. Gawan fondled the sweet boys and asked them where they had been while he was fighting. They said that a small hunting sparrow-hawk had escaped from them while he was with the queen, and they had run after it to catch it. Those present agreed that Gawan was most lovable as well as a manly knight in battle.

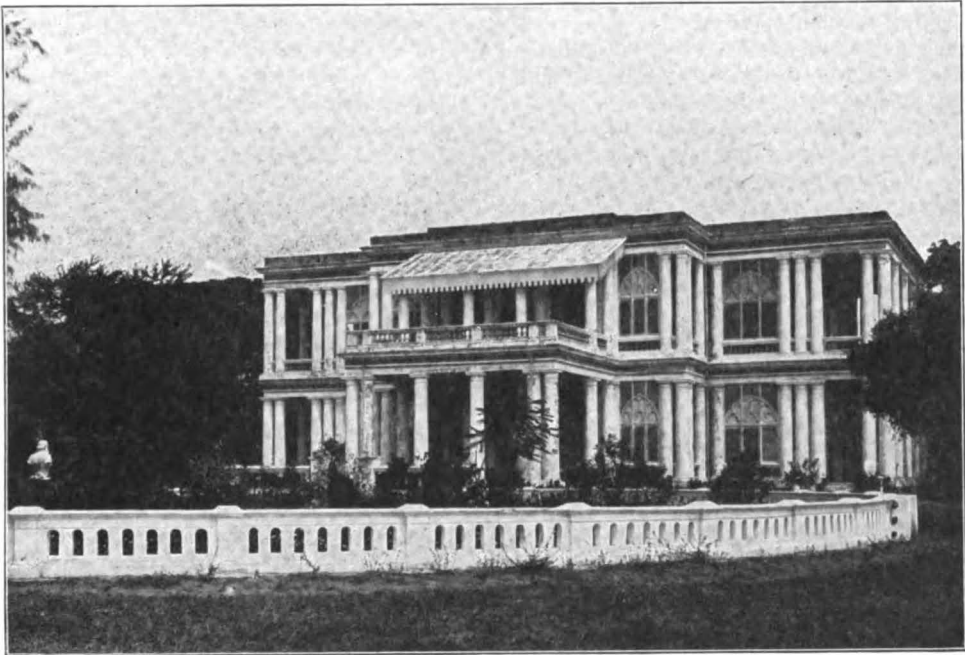
The king now granted the hero leave to depart, as he requested. But as he went before the queen to ask her leave also, a

deep sorrow seized them both. He said, "Lady, although I am leaving, all my knightly endeavors shall be dedicated in service for your glory. Your praise ranks above all, since you have overcome treachery. May fortune always grant you joys." Antikonie wept, and her ladies wept with her. She said, "I should be more happy if I had succeeded in obtaining a better peace for you. But believe me, should you ever come into heavy sorrows, and painful grief be your companion on your knightly journey, I will always share with you your sorrows as well as your joys." The noble queen then kissed him farewell, but it did not give him joy.

The squires led up their horses; and Gawan prayed the landgrave that he might escort all his followers to Beaurrocher, and request Scherules to escort them further to Dianasdrun. There were many Britons who would see them gladly to Queen Ginevra or his lord Artus. Kingrimur gladly consented, and accompanied them outside the city walls. There the hero once more kissed his sweet pages, and the squires; then mounting Gringuljet he rode forth alone, true to his pledge, to meet the Grail and great wonders.

*(To be continued)*

*C. L. B. Shuddemagen.*



Damodar Gardens, Adyar

## A HAUNTED HOUSE\*

It is not often that a haunted house is met with in a modern American city, such as one of the quickly growing cities of a western state. Yet the house which Mr. and Mrs. W. occupied for a time might be said to fully equal, in the number and variety of its ghosts and the frequency of their appearances, any haunted castle of Europe. The house was in a quite desirable residence district in a growing town in Kansas. It has nine rooms, the lower story being built of brick; and it stood in a good-sized garden. The previous tenants had owned the property for several years and had been turned out through inability to meet the taxes; and it had been offered to Mr. W., on account of its very dilapidated condition, for much less than its actual value. On looking it over he found there was not a floor without a hole in it, nor a wall without the plaster broken, nor a ceiling that did not leak, nor a door with sound hinges, nor a window with unbroken panes. One of the doors had also a bullet hole through it. The garden was just as bad. At least twenty cart loads of garbage had to be carried away before anything could be done with it.

After spending several hundred dollars on repairs Mr. W. put the house on the market. He was not successful in selling it, however, and decided that he and his family would have to live in it themselves. Mrs. W. had from the first the strongest disinclination to living in the house. So strong was this repulsion that it was not until the actual day for moving came that she commenced to pack. She hoped up to the last moment that something would intervene. But nothing did; and she and her husband with their daughter Anna, a girl of twenty, and two boys some six or eight years younger moved into the house.

Mr. Leadbeater, in an article on "The Choice of Surroundings" says: "The type of the previous tenants may make a great

difference in the comfort of a house. If they have been spendthrifts, if they have been quarrelsome or if they have suffered deeply from long continued depression, the place may be so impregnated with thought forms of those varied types as to be a dwelling quite unsuitable for any sensitive person. This difficulty however can be overcome by an elaborate demagnetization by the student." In this case the previous tenants were people of ill repute. Living by themselves they discouraged all neighborly advances where such were made. The family consisted of a woman, her grown up sons and daughters, and two or three younger children, little girls. The father had deserted them some years before, and the mother had become partially insane. The sons were the terror of the neighborhood, and were spoken of as professional thieves, while the daughters were of loose character. It was also said of them that they had rented rooms for evil purposes. This was verified later in a rather startling fashion. The woman had been extremely resentful at being turned out of the house, and left it most unwillingly.

The first week after the new tenants moved in was one Mrs. W. never forgot. "If all the weeks that followed had been as bad as that," she said, "I'm sure I could never have lived through it. The influence of that poor, wretched woman filled the house. The very walls seemed saturated with it. I was almost afraid to be left alone. I was oppressed by a feeling of great uneasiness, of deep depression, of a sense of being in a darkness crowded with uncongenial forms. It was so overpowering that I was unable to get any rest."

Mrs. W. appears to have been more sensitive than any of the others to this psychic influence, and to have suffered most from it. Mr. W. being away a good deal, and not very sensitive to atmospheric influences at any time, was not troubled much by this phase of the house. But he did not escape entirely. Both he and the boys began to display a nervous irritability, and

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\*This story is vouched for by the individuals concerned in it, who are all to-day members of the T. S.

a disposition to quarrelsomeness wholly new. The room given to Anna appears to have been occupied by the little girls who were comparatively harmless, for it had not only been found to be in a much less dilapidated condition than the others, but was much less strongly charged with the bad atmosphere. Anna was studying mental science at this time, and demagnetized the room of such bad influence as it possessed by going "into the silence," and this room was for some time the only place her mother was able to rest in.

In addition to the gloomy and unrestful atmosphere the family quickly discovered the house to be haunted by departed spirits who were evidently of a similar stage of evolution to the previous tenants. Some of them had lived in the house. Doors would bang for no known cause, plates were thrown off the table with no hand touching them, and loud angry voices were heard where no one was visible. These spirits would become most active at night, and would start conversations with Mr. W., as he was trying to get to sleep, waking him up by plucking open his eyelids. One of these, a man, said he was in great trouble. He had died in the house, and in his last illness had concealed a valuable ring behind the woodwork of the room, failing to mention the fact to anyone. He was most anxious the ring should be hunted up and returned to its rightful owner. As he omitted to say who the owner was, Mr. W. allowed the ring to remain behind the woodwork where possibly it may yet be found. This man appears to have been more enlightened than the others for he was aware of his demise. These others on being told by Mr. W. that they should not stay around the house as they were dead, replied with a considerable amount of strong language that they were no more dead than he was. All of them objected to the improvements that had been made on the house, liking it, they said, much better in its former dilapidated condition. They would frequently order him to leave the house and take the family with him, as they wished to hold all night carousals of the kind they had been ac-

customed to, and found the presence of so different a type of people an insuperable barrier to this form of entertainment.

One of the rooms had been found to be so strongly charged with the oppressive atmosphere that none of the family would go into it. It was large, and, as it had only one window which was shaded by a tree, was somewhat dark. At the door one evening Anna, who was clairvoyant, saw an evil looking man standing. This was the only occasion she was frightened by a "ghost." Accustomed to seeing spirits all her life they possessed no terrors for her, but this man was so intensely physical and wore such a vicious look that for a moment she thought he was a burglar, and only on her second glance realised it was an astral body she was seeing. He looked at her with such malevolence that she assumed he meant to frighten her. She, however, waited for him to disappear, which he did almost immediately, and she then went quietly downstairs.

On several different occasions sounds of a woman sobbing had been heard coming from this same room, and one day when it could be distinctly heard Anna and the boys resolved to investigate. Boldly opening the door and marching in they were brought to a standstill by the sight of the crouched figure of a girl of about eighteen or nineteen huddled in a corner, wringing her hands and moaning and sobbing pitifully. The vision vanished almost immediately but not before the impression had been given that help of some kind was sorely needed. Anna resolved to come to her help and asked assistance from two or three fellow students. They shut themselves up in the room and were successful in getting in touch with her and learning her story. As an innocent girl she had been seduced and brought to this house by her lover. On discovering that he had no intention of marrying her she committed suicide to escape a life of shame. They appear to have waked her up to a realisation of her true surroundings for she was never seen or heard in the house afterwards.

One morning as Anna was engaged in

some work on the back porch she received a hard slap on the face. It was so hard that the marks of three fingers were visible for some time afterwards. She could see no one but knew psychically that it came from the old woman who has previously occupied the house, and who had been killed in the St. Louis cyclone which had just occurred. She was, without doubt, said Anna, expressing her anger at the many changes she found in the house.

The family at this time were not Theosophists; they were interested in spiritualism, Mr. W's parents having been spiritualists most of their lives, and they were members of a new thought club. They appealed to different friends to help them in driving out the "ghosts" believing that "in a multitude of counsellors there is wisdom." One friend conceived the idea of asking assistance from a departed priest with whom she had been acquainted in his lifetime—a man of high spirituality, and unselfish devotion to humanity. This suggestion was acted upon and the call was responded to by the dead priest. He lost no time in going to work and Anna caught a few glimpses of his methods in driving out the entities. She saw him clean out two of the rooms, one of them being the large, dark room. Carrying with him an incense burner from which rose the smoke of the incense, and a crucifix, he walked around the room close to the wall, driving the entities into the center. He then drove them before him as a sheep dog would the sheep, out into the hall, and so on downstairs and out of the house. She saw him repeat this operation in one of the rooms downstairs. The entities were literally in swarms. It was quite impossible to count them. Having got them out of the house the priest drove them in front of him for about 200 feet, and then proceeded to draw a broad white line in a circle around the house. On this he sprinkled holy water, uttering many incantations and exhortations to the entities who stood at a respectful distance, awed spectators of the performance. After this the family were able to sleep in peace, for not an entity was ever known to cross the white line. This took place after they had been in the house three months.

It proved a much more difficult matter, however, getting rid of the psychic atmosphere of the house. A house impregnated for years with the thought forms of thieves and harlots, of a half insane woman, and a frantic girl who had in desperation committed suicide, of many a midnight orgy and wild fight, required long and patient effort to demagnetize. New Thought meetings were held every week for this purpose, and very gradually the atmosphere was felt to improve. At the end of three years the family discovered Theosophy, and commenced to study it with deep interest, replacing the New Thought meetings with study classes in Theosophy; and about a year after this the depressing atmosphere was felt to be entirely dissipated. The last room to be "cured" was the large, dark one, and this was finally consummated by Mr. W's father, an old gentleman around whose sweet nature and cheerful disposition nothing dark could linger. He volunteered to occupy the room and filled it with his own sweet and wholesome atmosphere. It should be mentioned that just about this time the two boys bought a camera and took photographs in every room in the house. Whether this had anything to do with the final disappearance of the objectionable thought forms is a question open to discussion.

It may not unreasonably be asked why the family remained in the house after they discovered the condition it was in. It would seem, all circumstances considered, that to rid the house of its impurities was a piece of work given them to do. In the first four years they had not a single opportunity of either selling or renting it, and were not financially in a position to pull it down and build another. Much of the information concerning the mode of life of the previous occupants they did not obtain until they had moved in. It may be said that very few people possessed of culture and refinement could have remained in such a house for even a short period, and still fewer would have set to work to rid it of its undesirable qualities with the same intelligence and common sense.

E. M. W.

THE PURPOSE OF OUR LIMITATIONS  
(A Letter)

Though you are limited in what you can do in the larger work yet evidently your karma in this life is to affect a few individuals and set them to discover things for themselves. None of us can be judges whether our lives are failures or not; sometimes it happens that the purpose of an incarnation is not so much the starting of new activities as the working out of old forces, and so a life seemingly of drudgery or of very little opportunity for great altruistic effort may not really be at all wasted; in such a case the life is a preparation for a more active and altruistic life in the next incarnation, and the present one with its limitations is almost like the uncomfortable stage of spring cleaning. We have each so many old thoughts and unpleasant fragments of past dispositions that must be thrown out of our habitation, before we can do really useful work; it may be that that is the stage that you find yourself in to-day. You will probably realize in future lives how much you were able to do just for the few friends who drop in and talk with you on these matters, though you could not be useful in a wider field.

I know how small is your lodge but again one must look behind the scenes to understand to what extent the lodge is useful or not; for one thing, according as you work through it, there is a definite center of thought in the place, and even if the lodge were to go to pieces the magnetism of the

center would remain for many, many years, and when in the years to come the town becomes a large city and a prosperous lodge does work, every ounce of energy you and present and past members spend in propaganda will have its result. It will make that future lodge earnest and forceful in a way it could hardly become but for the activities, however disappointing in results, of these early years. And as you yourself say, there may presently appear that individual for whom in reality the lodge is being held.

It is natural that you should feel that your incarnation is drawing to a close, but you as a theosophist have the bright prospect of youth and unselfish activity with realization of hopes in future incarnations. You can have the feeling that you are an immortal soul for whom life is a game of counters; others without theosophical knowledge cannot have this inspiring thought to the same degree.

I am quite certain you must have met in past lives the theosophical leaders to account for your special personal interest in the Colonel and Madame Blavatsky; it goes without saying that from now on you will be meeting them again and again, and you will find in the centuries to come how much you enter into the spirit of true life by working under them directly, as has not been possible in this life.

C. J.



*THE SYMBOLISM OF THE LOTUS \**

Among the many symbols used throughout the world few are more universal than the lotus. Nations so widely separated as Greece and Japan have regarded it as most sacred and from the remotest antiquity it was revered by the Aryan Hindus and the Egyptians. In one or the other of its forms it has left a mark and is still imprinting itself upon the varied departments of art and religion; mediaeval heraldry appropriated one of its forms, the fleur-de-lis, and used it as one of its grandest emblems; while modern science bears out the truth of its fitness for its symbolic use.

As is the case with all symbols the significance varies with the stage of use and the development of the nation using it. The lotus however has also a general interpretation: it stands for the idea becoming material—the eternal thought of the ever invisible Deity passing from the abstract into the concrete or visible form. Therefore Brahma, the creating God of the Hindus, and Horus, of the Egyptians, were both pictured upon the lotus. They are spoken of in their respective scriptures as “a mover of water” and are similar to the Spirit moving “over the face of the waters” in Genesis.

The flower itself is often used to illustrate our solar system, the central sun or heart of the Solar Logos being in this case the gold dusted, stamen-circled seed pod within the center of the blossom, the seven planetary chains forming the outlines of seven petals.

Such is its cosmic ideal significance. The whole plant is beautifully used to symbolize man; growing as it does with its roots in the mud or the physical, pushing up through the water or the astral, spreading its leaves and opening its flowers to the air or the mental, and drinking in the sunlight or the spiritual life from above. Thus it is used emblematical of spiritual being. In this sense it is spoken of by the Master in “Light on the Path”: “Desire peace fervently . . . the peace you shall desire is that sacred peace which nothing can disturb and in

which the soul grows as does the holy flower upon the still lagoons.” The lotus unlike the water-lily rears its leaves and flowers above the surface of the water and ripening its seeds in the full sunshine turns its pod downward and drops the matured seeds. One other characteristic of the plant is its habitat; for it will never thrive in running water, in the more sluggish streams it often flourishes but in quiet pools and still lagoons it is at its best. So that even in its mode of growth is an inner meaning for those who understand. Only in the deep peace of the astral nature, upon a mirror-like untroubled surface is the spiritual able to reflect itself.

Following the line of lotus symbolism from the east to the west a change takes place; the flower becomes, first the water-lily, and then the white garden lily. As in the east the lotus figures in the hand of the deva who announced the coming birth of the Lord Gautama to his mother, Maha Maya; so in the west, first in the early Christian art with the water-lily, then in the more familiar pictures of the Annunciation, the angel Gabriel salutes Mary with a stem of lilies in his hand. Following on down the ages the lily becomes as necessary to Mary as the blue mantle.

When esoteric chivalry gave the art of heraldry to Europe the lily symbol underwent another change and became the fleur-de-lis, the iris or flag-lily of our gardens. And here attention might be called to Rossetti's poem and picture of the “Blessed Damosel” who leaning down from the bar of heaven held three lilies in her hand; these lilies are shown in the picture as three stems of iris. Perhaps the poet-painter was working better than he knew. So that as each change was necessary a flower was used whose local habitat made it common to the people, and was always a plant whose growth demands much sun and much water to symbolize the union of spirit and matter. Following on back along the line we have the iris, the lily, the water-lily, the lotus, all synonymous with light, the light-bringer. It needs very little imagination to see in the forms of all these flowers a flame; in the

\* A White-Lotus Day address.

iris and the lily a torch, in the water-lily and the lotus a lamp.

And so the name is used to commemorate this day one who was in all true sense a light-bringer. Equal indeed was the light she brought to that of another Messenger away back in the traditional lore of Egypt when the Queen of the White Lotus spoke to Her then Messenger. Even as then the message is still the same: "That the soul

lives and is blessed, unless it is drowned in degradation; . . . that there is peace and freedom for all who will free themselves from desire; . . . that there is the lotus bloom in every human soul and it will open wide to the light," unless its roots are poisoned; that those who "live in innocence and seek after truth" shall find the Way that leads unto the Place of Peace.

Clarence A. Bate.

### COLORS IN THE AURA

*Thick black clouds* in the aura usually indicate hatred and malice.

*Deep-red flashes* on a black ground show anger; but in the case of what is often called "noble indignation" on behalf of some oppressed or injured, the flashes are brilliant scarlet on the ordinary background of the aura.

*Lurid, flaming red*—a quite unmistakable colour, though difficult to describe—indicates animal passions.

*Dull brown-red*—almost rust-colour—shows avarice.

*Dull, hard brown-grey* usually indicates selfishness, and is unfortunately one of the very commonest auric colours.

*Heavy leaden grey* expresses deep depression; and where this is habitual the aura is sometimes indescribably gloomy and sad-den.

*Livid grey*—a most hideous and frightful hue—shows fear.

*Grey-green*—a peculiar shade of it which can hardly be described otherwise than by the epithet "slimy"—shows deceit.

*Brownish-green*, with occasional dull-red flashes, seems to betoken jealousy.

*Crimson* indicates love. This is often a beautifully clear colour, but naturally it varies very greatly with the nature of the love. It may be quite a dull, heavy crimson, or may vary through all the shades up to a most lovely rose-colour, as it becomes more and more unselfish and pure. If this

rose-colour is brilliant and tinged with lilac, it shows the more spiritual love for humanity.

*Orange*, if clear, seems to indicate ambition; if tinged with brown, it shows pride. But in this colour also variations are so numerous, according to the nature of the pride or ambition, that it is impossible to give more than a general description.

*Yellow* expresses intellectuality—a deeper and duller colour if the intellect is directed chiefly into lower channels; brilliantly golden, rising to a beautiful clear lemon-yellow, as it is addressed to higher and more unselfish objects.

*Bright green* seems to show ingenuity and quickness of resources, and often implies strong vitality.

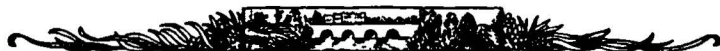
*Dark, clear blue* usually indicates religious feeling, and naturally varies very much, to indigo in the one direction, and to deep violet in the other, according to the nature of the feeling, and especially according to the proportion of selfishness with which it is tinged.

*Light blue* (ultramarine or cobalt) shows devotion to a noble spiritual ideal, and gradually rises to

*Luminous lilac-blue*, which indicates higher spirituality, and is almost always accompanied by sparkling golden stars, which appear to represent spiritual aspirations.

C. W. Leadbeater.

From "Man Visible and Invisible."



## TWO LETTERS OF THE MASTER K. H.

In the voluminous literature of Theosophy there are a few gems that will ever be recognized as priceless for all generations. Foremost among these are those letters from the Masters published in *The Occult World* and in *The Theosophist*. Two such letters from the Master K. H. were published in *The Theosophist* of January, 1908, and they are reprinted here to be accessible to all members of the American Section.

The recipient was Mr. C. W. Leadbeater, and the letters were received in 1884. Though they were received so long ago, nevertheless till 1907 they had been seen only by himself and Madame Blavatsky. During the years from 1889 to 1900, whenever I went through Mr. Leadbeater's private papers, I saw the *outside* of them, and one, the second letter, in its oblong rice-paper envelope with large Tibetan characters in red, I would gaze at with curiosity mingled with awe as a relic of that age of phenomena that ushered in the theosophical movement. Knowing from whom the letters were they were respectfully handled and laid back again among the other papers.

In November, 1907, at Harrogate in England, I had occasion once again to go through Mr. Leadbeater's papers, and it was then that a third person read them for the first time. Mrs. Besant was notified of their value for aspirants, and with Mr. Leadbeater's acquiescence and with the permission of the Master, they were published in *The Theosophist*.

The full significance of the Master's remarks will only be understood only after explanation and comments. Fortunately in the second volume of *The Inner Life*, just received from Adyar, Mr. Leadbeater narrates the events leading up to the incidents of the letters. I quote his words:

"I first heard of Theosophy through coming across a second-hand copy of Mr. Sinnett's book *The Occult World*, but my first communication from one of the Masters was obtained in a somewhat unusual way. For some years before this I had been engaged in the investigation of spiritualism, and in the course of that enquiry I had come into con-

tact with most of the prominent mediums of that day, and had seen every one of the ordinary phenomena about which one reads in books upon that subject."

"Mr. Eglinton had various so-called controls—one a Red Indian girl who called herself Daisy, and chattered volubly whether opportunity offered or not. Another was a tall Arab, named Abdullah, considerably over six feet, who never said anything, but produced remarkable phenomena, and often exhibited feats showing great strength. I have seen him simultaneously lift two heavy men, one in each hand. A third control who frequently put in an appearance was Ernest; he comparatively rarely materialised, but frequently spoke with direct voice, and wrote a characteristic and well-educated hand. One day in conversation with him something was said in reference to the Masters of the Wisdom; Ernest spoke of Them with the most profound reverence, and said that he had on various occasions had the privilege of seeing Them. I at once enquired whether he was prepared to take charge of any message or letter for Them, and he said that he would willingly do so, and would deliver it when opportunity offered, but he could not say exactly when that would be."

"I at once provisionally accepted Ernest's offer; I said that I would write a letter to one of these Great Masters, and would confide it to him if my friend and teacher, Mr. Sinnett, approved. At the mention of this name the 'spirits' were much perturbed; Daisy especially was very angry, and declared that she would have nothing to do with Mr. Sinnett under any circumstances; 'Why, he calls us spooks!' she said, with great indignation. However I blandly stuck to my point that all I knew of Theosophy had come to me through Mr. Sinnett, and that I therefore did not feel justified in going behind his back in any way, or trying to find some other means of communication without first consulting him.

"Finally, though with a very bad grace, the spirits consented to this, and the séance presently terminated. When Mr. Eglinton

came out of his trance, I asked him how I could send a letter to Ernest, and he said at once that if I would send the letter to him he would put it in a certain box hung against the wall, from which Ernest would take it when he wished. I then posted off to Mr. Sinnett, and asked his opinion of all this. He was at once eagerly interested, and advised me promptly to accept the offer and see what happened.

"Thereupon I went home and wrote three letters. The first was to the Master K. H., telling Him with all reverence that ever since I had first heard of Theosophy my one desire had been to place myself under Him as a pupil. I told Him of my circumstances at the time, and asked whether it was necessary that the seven years of probation of which I had heard should be passed in India. I put this letter in a small envelope and sealed it carefully with my own seal. Then I enclosed it in a letter to Ernest in which I reminded him of his promise, and asked him to deliver this letter for me, and to bring back an answer if there should be one. That second letter I sealed in the same manner as the first, and then I enclosed that in turn with a short note to Eglinton, asking him to put it in his box and let me know whether any notice was taken of it. I had asked a friend who was staying with me to examine the seals of both letters with a microscope, so that if we should see them again we might know whether any one had been tampering with them. By return of post I received a note from Mr. Eglinton, saying that he had duly put the note for Ernest into his box, and that it had already vanished, and further that if any reply should come to him he would at once forward it.

"A few days later I received a letter directed in a hand which was unknown to me, and on opening it I discovered my own letter to Ernest apparently unopened, the name 'Ernest' on the envelope being marked out, and my own written underneath it in pencil. My friend and I once more examined the seal with a microscope, and were unable to detect any indication whatever that any one had tampered with the letter, and we both agreed that it was quite impossible

that it could have been opened; yet on cutting it open I discovered that the letter which I had written to the Master had disappeared. All that I found inside was my own letter to Ernest, with a few words in the well-known handwriting of the latter written on its blank page, to the effect that my letter had been duly handed to the Great Master, and that if in the future I should ever be thought worthy to receive an answer Ernest would gladly bring it to me.

"I waited for some months, but no reply came, and whenever I went to Eglinton's séances and happened to encounter Ernest I always asked him when I might expect my answer. He invariably said that my letter had been duly delivered, but that nothing had yet been said about an answer, and that he could do no more. Six months later I did receive a reply, but not through Ernest, and in it the Master said that though He had not received the letter (nor, as He remarked, was it likely that He should, considering the nature of the messenger) He was aware of what I had written and He now proceeded to answer it.

"He told me that the seven years of probation could be passed anywhere, but He suggested that I might come out here for a few months, to see whether I could work with the headquarters staff."

The reply, the letter from the Master, was delivered on the morning of October 31, 1884, in the ordinary way by post, in an addressed envelope bearing the usual stamp, and there was nothing to distinguish the letter outside in any way; but inside were two sheets of note-paper, and on them, precipitated presumably, was the message in blue pencil writing. It was as follows:

#### *The First Letter*

Last spring—March the 3rd—you wrote a letter to me and entrusted it to "Ernest." Though the paper itself never reached me—nor was it ever likely to, considering the nature of the messenger—its contents have. I did not answer it at the time, but sent you a warning through Upasika.

In that message of yours it was said that since reading Esoteric Buddhism and Isis your "one great wish had been to place yourself under me as a chela, that you might

learn more of the truth." "I understand from Mr. S.," you went on, "that it would be almost impossible to become a chela without going out to India." You hoped to be able to do that in a few years though for the present ties of gratitude bind you to remain in this country. I now answer the above and your other questions.

1. It is not necessary that one should be in India during the seven years of probation. A chela can pass them anywhere.

2. To accept any man as a chela does not depend on my personal will. It can only be the result of one's personal merit and exertions in that direction. *Force* any one of the Masters you may happen to choose; do good works in his name and for the love of mankind; be pure and resolute in the path of righteousness (as laid out in our rules); be honest and unselfish; forget yourself but to remember the good of others—and you will have *forced* that Master to accept you.

So much for candidates during the periods of the undisturbed progress of your Society. There is something more to be done, however, when Theosophy, the cause of Truth, is as at the present moment on its stand for life or death before the tribunal of public opinion—that most flippantly cruel, prejudiced and unjust of all tribunals. There is also the collective karma of the caste you belong to to be considered. It is undeniable that the cause you have at heart is now suffering owing to the dark intrigues, the base conspiracy of the Christian clergy and missionaries against the Society. They will stop at nothing to ruin the reputation of the Founders. Are you willing to atone for their sins? Then go to Adyar for a few months. The ties of gratitude will not be severed, nor even become weakened by an absence of a few months if the step be plausibly explained. He who would shorten the years of probation has to make sacrifices for Theosophy. Pushed by malevolent hands to the very edge of a precipice, the Society needs every man and woman strong in the cause of truth. It is by *doing* noble actions, and not only by determining that they shall be done, that the fruits of meritorious actions are reaped. Like the "true man" of

Carlyle who is not to be seduced by ease, "difficulty, abnegation, martyrdom, death are the allurements that act" during the hours of trial on the heart of a true chela.

You ask me "what rules I must observe during this time of probation, and how soon I might venture to hope that it could begin." I answer: you have the making of your own future in your own hands as shown above, and every day you may be weaving its woof. If I were to *demand* that you should do one thing or the other, instead of simply advising, I should be responsible for every effect that might flow from the step, and you acquire but a secondary merit. Think, and you will see that this is true. So cast the lot yourself into the lap of Justice, never fearing but that its response will be absolutely true. Chelaship is an educational as well as a probationary stage, and the chela alone can determine whether it shall end in adeptship or failure. Chelas from a mistaken idea of our system too often watch and wait for orders, wasting precious time which should be taken up with personal effort. Our cause needs missionaries, devotees, agents, even martyrs perhaps; but it cannot demand of any man to make himself either. So now choose and grasp your own destiny—and may our Lord the Tathagata's memory aid you to decide for the best.  
(Signed) K. H.

There are several phrases in the Master's letter needing comment, and perhaps only one who is familiar with the events of the recipient's life can do so. As mentioned by Mr. Leadbeater, he sent his letter to the Master through "Ernest"; he did not then know that a "spook," however well-meaning, would hardly have ready access to the august members of the Great Brotherhood. Hence, "considering the nature of the messenger," as the Master gently puts it, the letter never reached its destination; nevertheless, it was later made known by the Master that while Mr. Leadbeater was *writing* the letter He had read it.

We see from Mr. Leadbeater's narrative that at this time he was experimenting greatly with spiritualism, keenly interested in its phenomenal phase, but hardly aware

of the dangers involved in that line of investigation. Though no immediate reply was sent by the Master to the letter, He sent through "Upâsika" (H. P. B.) a message advising caution with reference to spiritualistic investigations. One hardly dare speculate why no immediate reply was sent to the questions asked, but general occult study would warrant the supposition that one reason why the Master waited was in order that, after a few more months in theosophic study and experience, Mr. Leadbeater might be better prepared to understand the significance of the reply to be sent to him.

In 1884, the only theosophical books were *Isis Unveiled*, *The Occult World* and *Esoteric Buddhism*. These Mr. Leadbeater had read, and he had gathered from them the possibility of chelaship, and the questions asked of the Master related to that. The reply is definite: first, the time as a pupil on probation might be passed anywhere, not necessarily in India as the early students "Mr. S."—Mr. A. P. Sinnett—and others seem to have understood; and second, that for accepting aspirants as probationary pupils the Masters do not act arbitrarily but follow certain occult laws. The recipient of the letter had in many past lives been connected with the Master by karmic bonds of affection and service; yet it would seem that when a definite occult relation is to be established the Master can show no favoritism. Master and pupil both work under karmic laws; when the would-be pupil is ready, has made himself ready by fulfilling the requirements, the Master may not reject him.

After explaining how a chela must "force" a Master to accept him by doing good works "in his name and for the love of mankind," the Master points out how that under certain conditions there is more to be done. The T. S., as is well known, from its foundation has been specially under the tutelage of the two Masters M. and K. H.; in 1884 a fierce attack was made upon it practically to destroy it. Madame Blavatsky was accused by a discharged employee of trickery in producing phenomena, and the charges were worked up by certain Chris-

tian missionaries of Madras and made public through the newspapers. Many a fair-weather friend of the Society and of the Founders deserted; the test came, and not many stood firm.

Mr. Leadbeater, as a priest of the Church of England, was associated karmically with the attack made on the Society by the official representatives of Christianity, the missionaries; if, then, he desired to be a chela, he had to atone for the blow aimed at the Masters, though it was not aimed by him but by his "caste," his brethren of the cloth. Karma surely works in strange ways that one individual had to atone for the sin of his caste that pushed the Society "to the very edge of a precipice."

It is interesting to note that the Master quotes Carlyle. People hearing of the "Mahatmas" often imagine them to be recluses living on the windy slopes of the Himâlayas meditating on Parabrahm; they are little aware that the great Elder Brothers are in touch with every movement in the world. The Master K. H., as has lately been mentioned in *The Inner Life*, is the keeper of the library and museum of the Great Brotherhood, and His acquaintance with western literature will be evident to those who read the letters in *The Occult World*.

There is a point in the letter that is remarkable, and it was only after the *Lives of Alcyone* were written that I personally understood it. At the end of the letter comes the striking phrase, "may our Lord the Tathagata's memory aid you to decide for the best." Why should the Master use these words to a Christian priest? After Mr. Leadbeater reached India, in Ceylon he formally affiliated himself to the religion of the Tathâgata; but in 1884 he was still an officiating priest of the Church of England. What then was the significance of the words, "our Lord the Tathagata's memory"?

It is now known from the *Lives of Alcyone* that Mr. Leadbeater was one of those who in past lives had come under the influence of the Buddha in some of His incarnations previous to Buddhahood, and we can well imagine how a soul coming once under that wonderful influence would never forget it. Though in the personality Mr. Leadbeater

might be a Christian priest with as yet a limited knowledge of Theosophy, as a soul, as the individuality, he had a fuller knowledge and knew where was the Way. In his life he had come to a crisis—to make the renunciation or not to make it. The Master wanted him for His work, yet could not ask him to come; yet in order to help him to choose rightly a powerful appeal was made directly to the soul. The Master knew the ancient link; what greater quickener of the intuition could there be than “our Lord the Tathagata’s memory”?

What Mr. Leadbeater did when he received the Master’s letter we have again in his own words. Thus he describes it in *The Inner Life*:

“I wished to say in answer to this that my circumstances were such that it would be impossible for me to come to Adyar for three months, and then return to the work in which I was then engaged; but that I was perfectly ready to throw up that work altogether and to devote my life absolutely to His service. Ernest having so conspicuously failed me, I knew of no way to get this message to the Master but to take it to Madame Blavatsky, and as she was to leave England on the following day for India, I rushed up to London to see her.

“It was with difficulty that I induced her to read the letter, as she said very decidedly that such communications were intended only for the recipient. I was obliged to insist, however, and at last she read it and asked me what I wished to say in reply. I answered to the above effect, and asked her how this information could be conveyed to the Master. She replied that He knew it already, referring of course to the exceedingly close relation in which she stood with Him, so that whatever was within her consciousness was also within His when He wished it.

“She then told me to wait by her, and not to leave her on any account. I waited patiently all through the afternoon and evening and even went with her quite late at night to Mrs. Oakley’s house, where a number of friends were gathered to say farewell. Madame Blavatsky sat in an easy chair by the fireside, talking brilliantly to

those who were present, and rolling one of her eternal cigarettes, when suddenly her right hand was jerked out towards the fire in a very peculiar fashion, and lay palm upward. She looked down at it in surprise, as I did myself, for I was standing close to her, leaning with an elbow on the mantelpiece; and several of us saw quite clearly a sort of whitish mist form in the palm of her hand and then condense into a piece of folded paper, which she at once handed to me, saying, “There is your answer.” Every one in the room crowded round, of course, but she sent me away outside to read it, saying that I must not let anyone see its contents. It told me that my intuition of throwing up everything and coming out here was a right one; that that was what He had wished me to do, but could not ask it unless I offered. I was further told to take a steamer a few days later and to join Madame Blavatsky in Egypt, which of course I did.”

#### *The Second Letter*

Since your intuition led you in the right direction and made you understand that it was my desire you should go to Adyar immediately, I may say more. The sooner you go the better. Do not lose one day more than you can help. Sail on the 5th, if possible. Join Upasika at Alexandria. Let no one know you are going, and may the blessing of our Lord and my poor blessing shield you from every evil in your new life. Greeting to you, by new chela.

(Signed) K. H.

The decision was made and swiftly. In these days when for a little money each can purchase a large theosophical literature, and we talk familiarly of occultism, some of us little realize that “he who would shorten the years of probation has to make sacrifices for Theosophy.” For the recipient of the Master’s letter it meant giving up a congenial and brilliant career in the future and plunging into the unknown. Graphically has H. P. B. said that a chela is “an unfortunate man who has entered upon a path not manifest.”

When once the decision was made, then immediately came orders from the Master. H. P. B. was to leave by boat from Liver-

pool the following day; Mr. Leadbeater would require a few days to wind up his affairs and could not go by that boat, and the next boat would mean too much delay. But it was possible by going overland from London to Marseilles to get a boat from that port and still join H. P. B. in time in Egypt. This the Master evidently knew and hence the order, "Join Upasika at Alexandria."

Once the candidate was accepted the Master could say, "Greeting to you, my new chela", and give His "poor blessing"—poor in comparison to the grace and power of the wonderful blessing which the Master could give of "our Lord."

The first letter was received on the morning of October 31st. After receiving the second letter that evening, Mr. Leadbeater returned from London to his home in Hampshire; he resigned from his curacy, disposed of all belongings except his books and telescope, which were to be forwarded after him to Adyar, and on November 4th left for India. Can we not understand why in Egypt a few weeks later the Master asked H. P. B. to give the following message, "Tell Leadbeater that I am satisfied with his zeal and devotion"?

*C. Jinarajadasa.*

### MASTER AND PUPIL

Master:

"Wilt thou follow, follow, brother,  
Wilt thou follow Me?  
Leaving father, sister, mother,  
Leaving friend, companion, lover,  
Leaving all thy love doth cover,  
Leave them all and follow Me?"

Pupil:

"Is't for praise and adoration  
I should follow Thee?  
Or for fame and reputation,  
Or will shining, glorious raiment,  
Power's vesture, be the payment,  
If I come and follow Thee?"

Master:

"No, the way is steep and jagged,  
If thou follow'st Me.  
And thy raiment torn and ragged,  
And thy fair name will be taken,  
Others' faith in thee be shaken,  
If thou come and follow Me."

Master:

"Little brother, wilt thou hearken,  
To this phrophecy?  
Although now the way may darken,  
Though it seems thou'lt harm the nearest  
To thy loving heart, and dearest,  
Know that thy renunciation  
Will but aid their liberation.  
They and all shall follow Thee."

Pupil:

"Then will troubles cease to bind me,  
If I follow Thee?  
Will I leave all cares behind me,  
Will the foes I've battled leave me,  
Will my friends' sighs cease to grieve me,  
If I follow after Thee?"

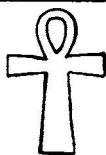
Master:

"Listen, little brother, listen,  
Ere thou follow Me.  
All the human tears that glisten,  
Every lamentation uttered,  
Every groan or sob that's muttered,  
Wilt thou feel when following Me."

Pupil:

"Tell me, Master, I will heed Thee,  
Ere I follow Thee,  
If my cherished ones should need me,  
If they sorrow for my going,  
Is it not I would be sowing  
Grief and tears for them and me?"

*Gail Wilson.*



## London Letter



Now that our President's course of public lectures is over, it is possible that a few impressions may be of interest to our friends in America. I think that no one in sympathy with our aims could have heard these epoch-making deliveries without a growing sense of the good fortune which enabled them to be present. It was, however, somewhat surprising on such fine summer evenings to see the crowds of people pressing eagerly into the hall an hour before the lectures, and moreover to know that on each occasion some hundreds had to be turned away through lack of room. The large Queen's Hall was crowded on floor, orchestra and galleries, and a great audience numbering nearly 3,000 persons were held in a state of rapt attention by the wisdom and eloquence of the stately, white-robed speaker, and the intelligent avidity with which point after point was taken up was a source of never failing interest.

At the first lecture one felt that the people were held in a state of wonder by the novelty of the line of argument, whilst at the second the unfolding of the various aspects of the World-Religion, aspects capable of appealing to both heart and intellect as well as to diverse temperaments, seemed to fascinate them equally, but on a higher level. The third lecture necessarily stands alone, if only for the unique nature of its subject. To students of "the changing world" the thought was not entirely new, yet so perfect was the presentation and delivery of the prophetic utterance that all seemed to be deeply impressed by it, and at the conclusion the whole audience rose to their feet as though moved by a common feeling of respect for the speaker, and of reverence for the sacredness of her message.

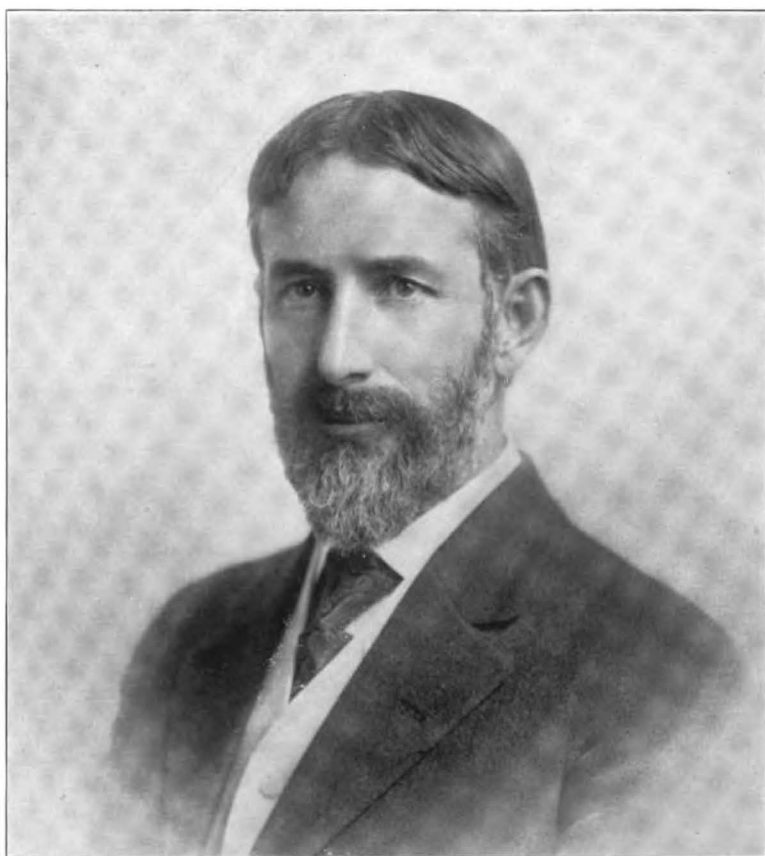
At the lecture on "Social Problems," a different atmosphere prevailed. The sub-

ject was one on which people are accustomed to form definite opinions in one direction or another, and it seemed as if the magnetic link between the speaker and the audience was not strongly formed. This was probably due to the fact that the line of thought steered a course through and between the various political schools, and was not, therefore, in harmony with the prevailing ideas of any large section of those present.

The last address on "Religious Problems" was necessarily of a much higher order, and seemed to make an impression more profound than any of the others. The mystical interpretation of the Christian dogmas—the nature of the Christ, the Trinity, and the Atonement—was followed with close attention, one or two attempts at applause being suppressed by the attitude of the audience. Then followed the outline of the ancient Path which leads to union with God, and as the whole of the vast concourse hung upon the words so impressively delivered, there prevailed a great stillness broken only by the solemn voice of the speaker, which told of the Paths of Knowledge and Devotion. It was a stillness which could be felt. So great was the tension that each word, uttered in lowered tone, seemed to vibrate half painfully, half emotionally, and in these moments one felt that a Great Presence must be in our midst, making use of the occasion to draw men's hearts nearer to Him.

It is possible that during the coming years such experiences will happen more frequently, and that, in this way, we may be helped to realize more and more the Reality of the forces which are behind our revered leader, as well as the greatness of her mission.

*H. Twelvetimes.*



*A. P. Harrington*

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## EATING AND DRINKING

A saying is attributed to the Christ to the effect that not what is put into the mouth but what comes out of the mouth really defiles a man. Whether He ever made that remark or not, there can be no possible question but that a man may be most decidedly defiled by what he puts into his mouth.

The food which we eat is taken into the body and we actually make it part of ourselves, so that it is clearly evident that the magnetism with which it is charged is a matter of great importance to us. Both its physical and its magnetic purity are important, yet some people neglect one and some the other. In India for example, very great importance is attached to magnetic purity, and a man will not eat food which has been subjected to the magnetism of some one of lower caste. On the other hand he is much less careful than we are in the West as to the physical cleanliness of the preparations, forgetting that nothing which is physically dirty can ever be magnetically pure. We are usually very particular as to the physical cleanliness, but we never think of the question of magnetic purity.

The fact which most seriously affects the magnetism of food is that it is touched so much by the hands of the cook in the course of its preparation. Now the special magnetism of a person flows out most strongly through the hands, and consequently food which is touched by the hands cannot but be highly charged with that magnetism. This is specially true in the case of pastry or bread, which are kneaded by hand in countries which are too backward to have learnt the use of machinery for these purposes. All food made in that way would be absolutely unfit to be eaten at all, were it not for the fact that fortunately the action of fire in the baking or the cooking removes the traces of most kinds of physical magnetism. Still it is eminently desirable that the cook should touch the food as little as possible, and so ladles and spoons which can very readily be demagnetised should always be used in cooking and

serving everything; and they should be kept rigorously clean.

In order to prevent any avoidable mixture of magnetism many an occult student insists upon always using his own cup and spoon. Madame Blavatsky strongly advised this, and said that when it could not be done the cup and the spoon that were used should be demagnetised before each meal. The ordinary man pays no attention whatever to matters such as these, but the student of occultism who is trying to enter upon the Path must be more careful. It is possible to demagnetise foods by a firm effort of the will, and with a little practice a mere wave of the hand coupled with a strong thought will do the thing almost instantaneously. But it must be remembered that demagnetisation does not remove physical dirt, though it may take away the astral filth, and therefore every precaution must be taken to see that cleanliness is perfect in all culinary arrangements.

Food also absorbs the magnetism of those who are in close proximity to us when we are eating. It is for that reason that in India a man prefers to eat alone, and must not be seen eating by one of lower caste. The mixture which arises from eating in public amidst a crowd of strangers, as in a restaurant, is always undesirable, and should be avoided as much as possible. The magnetism of one's own family is usually more sympathetic, and at any rate one is accustomed to it, so that it is much less likely to be harmful than the sudden introduction of a combination of entirely strange vibrations many of which are most likely quite out of harmony with our own.

There are, however, always two kinds of magnetism in every article of food, the internal and the external, the former belonging to its own character, the latter impressed upon it from without. The magnetism of the merchant who sells it and of the cook are both of the latter kind, and can therefore be removed by the action of the fire; but the magnetism which is inherent in it is not at all affected by that action. No amount of cooking of dead flesh, for

example, can take away from it its inherent objectionable character, nor all the feelings of pain and horror and hatred with which it is saturated. No person who can see that magnetism and the vibrations which it sets up can possibly eat meat. Indeed many of the pernicious habits of life of the ignorant would become instantly impossible for them if they could see the hidden side of their selfish indulgences. Even the undeveloped specimens of humanity who cluster round the bar of a public-house would surely shrink back with terror, if they could see the class of entities by which they are surrounded—the lowest and most brutal types of a rudimentary evolution, a bloated livid fungus growth of indescribable horror; and far worse even than they, because they are degraded from something that should be so much better, are the crowds of dead drunkards—drink-sodden dregs of humanity, who have drowned the divine image in depths of ghastly debauchery, and now cluster round their successors urging them on to wider carousals and hideous leers and mocking laughter, yet with a loathly lust awful to behold.

All this applies not only to indulgence in intoxicating liquor, but also to the prevalent practice of feeding upon dead flesh. It also produces a consistent effect, it also draws round its votaries all kinds of undesirable entities—horrible gaping red mouths, such as those that gather round the shambles to absorb the aroma of blood. It is indeed strange and pitiable to a clairvoyant to see a lady, thinking herself dainty and refined (truly refined and dainty she cannot be, or she would not be there) surrounded by an incongruous nightmare of such strange forms in a butcher's shop, where she goes to examine the corpses left by the grim ceaseless slaughter on the battlefield between man's bestial tigerish lust for blood and the Divine Life incarnated in the animal kingdom. Little she realises that there will come a time when those who make possible by their support this ghastly blot on the record of humanity, this daily hecatomb of savage useless murder of the forms through which the Logos is patiently trying to manifest, will find

themselves face to face with His ineffable majesty, and hear from the Voice that called the worlds into existence the appalling truth: "Inasmuch as you have done this unto one of the least of these My little ones, you have done it unto Me."

The pitiable thing about it is that she is actually able to do it—that because of the indulgences of her forefathers in this terrible form of food, her various vehicles have become coarsened that she can stand amidst those bleeding carcasses without being overcome by loathing and repulsion, and can be in the midst of the most ghastly astral abominations without being in the slightest degree conscious of it. If we take into such a place any man who never corrupted himself with such carrion, there is no doubt that he would shrink in horror from the loathsome bleeding masses on the physical plane, and would also feel himself stifled by the actively and militantly evil astral entities which swarm there. Yet here we have the sad spectacle of a lady who ought, by her very birthright, to be delicate and sensitive, and yet her physical and astral fibre is so coarsened that she neither observes the visible nor senses the invisible horrors which surround her.

The pity of it is, too, that all the vast amount of evil which people bring upon themselves by these pernicious habits might so easily be avoided. No man needs either flesh or alcohol. It has been demonstrated over and over again that he is better without them. This is a case in which actually all the arguments are on one side and there is nothing whatever to be said against them, except the man's assertion "I will do these horrible things, because I like them."

With regard to flesh-eating, for example, it cannot be questioned that (1) the right kind of vegetable contains more nutriment than an equal amount of dead flesh, (2) many serious diseases come from this loathsome habit of devouring dead bodies, (3) man is not naturally made to be carnivorous and therefore this horrible food is not suited to him, (4) men are stronger and better on a vegetable diet, (5) the eating of dead bodies leads to indulgence in drink and increases animal passions in man, (6)

the vegetable diet is in every way cheaper as well as better than flesh, (7) many more men can be supported by a certain number of acres of land which are devoted to the growing of wheat than by the same amount of land which is laid out in pasture, (8) in the former case healthy work upon the land can be found for many more men than in the latter, (9) men who eat flesh are responsible for the sin and degradation caused in the slaughter-men, (10) carnivorous diet is fatal to real development and produces the most undesirable results on both astral and mental bodies, (11) man's duty towards the animal kingdom is not to slaughter it recklessly, but to assist in its evolution.

These are not points about which there can be any question; the fullest evidence in support of each of them will be found in my book *Some Glimpses of Occultism*. No man needs these things, and to take them is simply a matter of selfish indulgence. Most men commit this act in ignorance of the harm that it is doing; but remember, to continue to commit it when the truth is known is a crime. Widely spread as they are, these are nothing but evil habits, and with a little effort they can be laid aside like any other habit.

C. W. Leadbeater.

(From *Adyar Bulletin*).

### REINCARNATION

How do you explain the inequalities of mental gifts that you see in the people you are meeting every day?

Why should one man be born a mechanical genius able to invent machinery that revolutionizes an industry while another man may have no more brain capacity than is necessary to perform manual labor?

Does heredity explain it?

If it does why are not all the brothers and sisters of a genius possessed of an equal capacity? Out of a family of musicians there was only one Mozart; out of a peasant household in deep obscurity came an Abraham Lincoln.

Then if heredity does not explain it, what does?

Has it never occurred to you that perhaps the man possessed of genius was older, literally many centuries older than the man without it? Has it never occurred to you

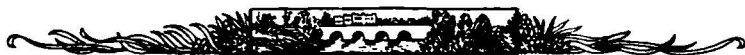
that the present life might be only one link in a long chain of lives? It takes many days to make a lifetime, so it takes many lifetimes to develop all the latent powers of which men are possessed.

Reincarnation is a *reasonable* doctrine because it gives a common sense explanation of all the inequalities of capacity and character we see around us.

Reincarnation is a *hopeful* doctrine because it holds out to everyone the possibility of reaching perfection by his own effort, and by placing unlimited time at his disposal.

Reincarnation is a *just* doctrine because it proves to us that as a man sows so shall he reap, not necessarily after death only but here on earth as well. The seeds sown in one lifetime will surely be reaped in the next.

Frances E. Christien.



**THE HIMALAYAN BROTHERS—DO  
THEY EXIST?**

"Ask and it shall be given unto you; knock and it shall be opened," this is an accurate representation of the position of the earnest enquirer as to the existence of the Mahâtâmâs. I know of none who took up this enquiry in right earnest and were not rewarded for their labours with knowledge, certainly. In spite of all this there are plenty of people who carp and cavil but will not take the trouble of proving the thing for themselves. Both by Europeans and a section of our own countrymen—the too Europeanized graduates of Universities—the existence of the Mahâtâmâs is looked upon with incredulity and distrust, to give it no harder name. The position of the Europeans is easily intelligible, for these things are so far removed from their intellectual horizon, and their self-sufficiency is so great, that they are almost impervious to these new ideas. But it is much more difficult to conceive why the people of India, who are born and brought up in an atmosphere redolent with the traditions of these things, should affect such scepticism. It would have been more natural for them, on the other hand, to hail such proofs as those I am now laying before the public with the same satisfaction as an astronomer feels when a new star, whose elements he has calculated, swims within his ken. I myself was a thorough-going disbeliever only two years back. In the first place I had never witnessed any occult phenomena myself, nor did I find anyone who had done so in that small ring of our countrymen for whom only I was taught to have any respect—the "educated classes." It was only in the month of October, 1882, that I really devoted any time and attention to this matter, and the result is that I have as little doubt with respect to the existence of the Mahâtâmâs as of mine own. I now know that they exist. But for a long time the proofs that I had received were not all of an objective character. Many things which are very satisfactory proofs to me would not be so to the reader. On the other hand, I have no right to speak of the

unimpeachable evidence I now possess. Therefore I must do the best I can with the little I am permitted to give. In the present paper I have brought forward such evidence as would be perfectly satisfactory to all capable of measuring its probative force.

The evidence now laid before the public was collected by me during the months of October and November, 1882, and was at the time placed before some of the leading members of the Theosophical Society, Mr. Sinnett among others. The account of Bro. Ramaswamier's interview with his Guru in Sikkhim being then ready for publication, there was no necessity, in their opinion, for the present paper being brought to light. But since an attempt has been made in some quarters to minimize the effect of Mr. Ramaswamier's evidence by calling it most absurdly "the hallucinations of a half-frozen strolling Registrar," I think something might be gained by the publication of perfectly independent testimony of, perhaps, equal, if not greater, value, though of quite a different character. With these words of explanation as to the delay in its publication, I resign this paper to the criticism of our sceptical friends. Let them calmly consider and pronounce upon the evidence of the Tibetan pedlar at Darjiling, supported and strengthened by the independent testimony of the young Brahmachârî at Dehradun. Those who were present when the statements of these persons were taken, all occupy very respectable positions in life—some, in fact, belonging to the front ranks of Hindu society, and several in no way connected with the Theosophical movement, but, on the contrary, quite unfriendly to it. In those days I again say I was rather sceptical myself. It is only since I collected the following evidence and received more than one proof of the actual existence of my venerated Master, Mahâtâmâ Koothoomi, whose presence—quite independently of Madame Blavatsky, Colonel Olcott or any "alleged" Chelâ—was made evident to me in a variety of ways, that I have given up the folly of doubting any longer. Now I be-

lieve no more—I know; and knowing, I would help others to obtain the same knowledge.

During my visit to Darjiling I lived in the same house with several Theosophists, all as ardent aspirants for the higher life, and most of them as doubtful with regard to the Himālayan Mahātmās as I was myself at that time. I met at Darjiling persons who claimed to be Chelās of the Himālayan Brothers and to have seen and lived with them for years. They laughed at our perplexity. One of them showed us an admirably executed portrait of a man who appeared to be an eminently holy person, and who, I was told, was the Mahātmā Koothoomi (now my revered Master), to whom Mr. Sinnett's *Occult World* is dedicated. A few days after my arrival, a Tibetan pedlar of the name of Sundook accidentally came to our house to sell his things. Sundook was for years well known in Darjiling and the neighbourhood as an itinerant trader in Tibetan knick-knacks, who visited the country every year in the exercise of his profession. He came to the house several times during our stay there, and seemed to us, from his simplicity, dignity of bearing and pleasant manners, to be one of nature's own gentlemen. No man could discover in him any trait of character even remotely allied to the uncivilized savages, as the Tibetans are held in the estimation of Europeans. He might very well have passed for a trained courtier, only that he was too good to be one. He came to the house while I was there. On the first occasion he was accompanied by a Goorkha youth, named Sundar Lall, an *employé* in the *Darjiling News* office, who acted as interpreter. But we soon found out that the peculiar dialect of Hindi which he spoke was intelligible to some of us without an interpreter, and so none was needed on subsequent occasions. On the first day we put to him some general questions about Tibet and the Gelugpa sect, to which he said he belonged, and his answers corroborated the statements of Bogle, Turnour, and other travellers. On the second day we asked him if he had heard of any persons in Tibet who possessed extraordinary powers besides the great lamas.

He said there were such men; that they were not regular lamas, but far higher than they, and generally lived in the mountains beyond Tchigatze and also near the city of Lhassa. These men, he said, produce many and very wonderful phenomena or "miracles," and some of their Chelās, or Lanoos, as they are called in Tibet, cure the sick by giving them to eat the rice which they crush out of the paddy with their hands, etc. Then one of us had a glorious idea. Without saying one word, the above-mentioned portrait of the Mahātmā Koothoomi was shown to him. He looked at it for a few seconds, and then, as though suddenly recognizing it, he made a profound reverence to the portrait, and said it was the likeness of a Chohan (Mahātmā) whom he had seen. Then he began rapidly to describe the Mahātmā's dress and naked arms; then suiting the action to the word, he took off his outer cloak, and baring his arms to the shoulder, made the nearest approach to the figure in the portrait, in the adjustment of his dress.

He said he had seen the Mahātmā in question accompanied by a numerous body of Gylungs, about that time of the previous year (beginning of October, 1881) at a place called Giansi, two days' journey southward of Tchigatze, whither the narrator had gone to make purchases for his trade. On being asked the name of the Mahātmā, he said to our unbounded surprise, "*They* are called Koothum-pa." Being cross-examined and asked what he meant by "*they*," and whether he was naming one man or many, he replied that the Koothum-pas were many, but there was only one man or chief over them of that name; the disciples being always called after the names of their Guru. Hence the name of the latter being Koot-hum, that of his disciples was "Koot-hum-pa." Light was shed upon this explanation by a Tibetan dictionary, where we found that the word "pa" means "man"; "Bod-pa" is a "man of Bod or Thibet," etc. Similarly Koothum-pa means man or disciple of Koothoom or Koothoomi. At Giansi, the pedlar said, the richest merchant of the place went to the Mahātmā, who had stopped to rest in the midst of an extensive field, and asked him to bless him by coming to his house. The

Mahâtmâ replied, he was better where he was, as he had to bless the whole world, and not any particular man. The people, and among them our friend Sundook, took their offerings to the Mahâtmâ, but he ordered them to be distributed among the poor. Sundook was exhorted by the Mahâtmâ to pursue his trade in such a way as to injure no one, and warned that such was the only right way to prosperity. On being told that people in India refused to believe that there were such men as the Brothers in Tibet, Sundook offered to take any voluntary witness to that country, and convince us, through him, as to the genuineness of their existence, and remarked that if there were no such men in Tibet, he would like to know where they were to be found. It being suggested to him that some people refused to believe that such men existed at all, he got very angry. Tucking up the sleeve of his coat and shirt, and disclosing a strong muscular arm, he declared that he would fight any man who would suggest that he had said anything but the truth.

On being shown a peculiar rosary of beads belonging to Madame Blavatsky, the pedlar said that such things could only be got by those to whom the Teshu Lama presented them, as they could be got for no amount of money elsewhere. When the Chelâ who was with us put on his sleeveless coat and asked him whether he recognized the latter's profession by his dress, the pedlar answered that he was a Gylung, and then bowing down to him took the whole thing as a matter of course. The witnesses in this case were Bahu Nobin Krashna Bannerji, deputy magistrate, Berhampore, M. R. Ry. Ramaswamiyer Avergal, district registrar, Madura (Madras), the Goorkha gentleman spoken of before, all the family of the first-named gentleman, and the writer.

Now for the other piece of corroborative evidence. This time it came most accidentally into my possession. A young Bengali Brahmachârî, who had only a short time previous to our meeting returned from Tibet and who was residing then at Dehradun, in the Northwestern Provinces of India, at the house of my grandfather-in-law, the venerable Babu Devendra Nath Tagore of

the Brahmo Samâj, gave most unexpectedly, in the presence of a number of respectable witnesses, the following account:

On the 15th of the Bengali month of Asar last (1882), being the twelfth day of the waxing moon, he met some Tibetans, called the Koothum-pas, and their Guru in a field near Taklakhar, a place about a day's journey from the Lake of Mansarovara. The Guru and most of his disciples, who were called Gylungs, wore sleeveless coats over under-garments of red. The complexion of the Guru was very fair, and his hair, which was not parted but combed back, streamed down his shoulders. When the Brahmachârî first saw the Mahâtmâ he was reading a book, which the Brahmachârî was informed by one of the Gylungs was the *Rig Veda*.

The Guru saluted him, and asked him where he was coming from. On finding the latter had not had anything to eat, the Guru commanded that he should be given some ground gram (Sattoo) and tea. As the Brahmachârî could not get any fire to cook food with, the Guru asked for, and kindled a cake of dry cow-dung—the fuel used in that country as well as in this—by simply blowing upon it, and gave it to our Brahmachârî. The latter assured us that he had often witnessed the same phenomenon, produced by another Guru or Chohan, as they are called in Tibet, at Gauri, a place about a day's journey from the cave of Tarchin, on the northern side of Mount Kailâs. The keeper of the flock, who was suffering from rheumatic fever, came to the Guru, who gave him a few grains of rice, crushed out of paddy, which the Guru had in his hand, and the sick man was cured then and there.

Before he parted company with the Koothum-pas and their Guru, the Brahmachârî found that they were going to attend a festival held on the banks of Lake Mansarovara, and that from thence they intended to proceed to the Kailâs Mountains.

The above statement was on several occasions repeated by the Brahmachârî in the presence (among others) of Babu Devendra Nath Tagore, of Jorasanko, Calcutta; Babu Cally Mohan Ghose of the Trigonometrical Survey of India, Dehradun; Babu

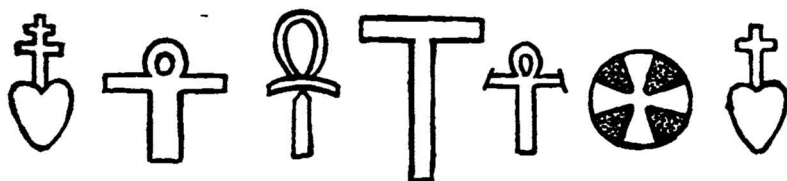
Cally Cumar Chatterji of the same place; Babu Gopi Mohan Ghosh of Dacca; Babu Priya Nath Sastri, clerk to Babu Devendra Nath Tagore, and the writer. Comments would here seem almost superfluous, and the facts might very well have been left to speak for themselves to a fair and intelligent jury. But the averseness of people to enlarge their field of experience and the wilful misrepresentation of designing persons know no bounds. The nature of the evidence here adduced is of an unexceptional character. Both witnesses were met quite accidentally. Even if it be granted, which we certainly do not for a moment grant, that the Tibetan pedlar, Sundook, had been interviewed by some interested person, and induced to tell an untruth, what can be conceived to have been the motive of the Brahmachârî, one belonging to a religious body noted for their truthfulness, and having no idea as to the interest the writer took in such things, in inventing a romance; and how could he make it fit exactly with the statements of the Tibetan pedlar at the other end of the country? Uneducated persons are no doubt liable to deceive themselves in many matters, but these statements dealt only with such disunited facts as fell within the range of the narrator's eyes and ears, and had nothing to do with his judgment or opinion. Thus, when the pedlar's statement is coupled with that of the Dehradun Brahmachârî, there is, indeed, no room left for any doubt as to the truthfulness of either. It may here be mentioned that the statement of the Brahmachârî was not the result of a series of leading questions, but formed a part of the account he voluntarily gave of his travels during the year, and that he is almost entirely ignorant of the English language, and had to the best of my knowledge, information and belief, never even so much as heard of the name of Theosophy. Now, if anyone refuses to accept

the mutually corroborative but independent testimonies of the Tibetan pedlar of Darjiling and the Brahmachârî of Dehradun on the ground that they support the genuineness of the facts not ordinarily falling within the domain of one's experience, all I can say is that it is the very miracle of folly. It is, on the other hand, most unshakably established upon the evidence of several of his Chelâs, that the Mahâtma Koothoomi is a living person like any of us, and that moreover he was seen by two persons on two different occasions. This will, it is to be hoped, settle forever the doubts of those who believe in the genuineness of occult phenomena, but put them down to the agency of "spirits." Mark one circumstance. It may be argued that during the pedlar's stay at Darjiling, Madame Blavatsky was also there, and, who knows, she might have bribed him (!!) into saying what he said. But no such thing can be urged in the case of the Dehradun Brahmachârî. He knew neither the pedlar nor Madame Blavatsky, had never heard of Colonel Olcott, having just returned from his long journey, and had no idea that I was a Fellow of the Society. His testimony was entirely voluntary. Some others, who admit that Mahâtmas exist, but that there is no proof of their connection with the Theosophical Society, will be pleased to see that there is no *a priori* impossibility in those great souls taking an interest in such a benevolent Society as ours. Consequently it is a gratuitous insult to a number of self-sacrificing men and women to reject their testimony without a fair hearing.

I purposely leave aside all proofs which are already before the public. Each set of proofs is conclusive in itself, and the cumulative effect of all is simply irresistible.

Mohini M. Chatterji.

From "Five Years of Theosophy."



## HOW A CHELA FOUND HIS GURU

[Being Extracts from a private letter to Damodar K. Mavalankar, Joint-Recording Secretary of the Theosophical Society.]

When we met last at Bombay I told you what had happened to me at Tinnevely. My health having been disturbed by official work and worry, I applied for leave on a medical certificate, and it was duly granted. One day in September last, while I was reading in my room, I was ordered by the audible voice of my blessed Guru, M—— Maharshi, to leave all and proceed immediately to Bombay, whence I was to go in search of Madame Blavatsky wherever I could find her, and follow her wherever she went. Without losing a moment, I closed up all my affairs and left the station. For the tones of that voice are to me the divinest sound in Nature, its commands imperative. I travelled in my ascetic robes. Arrived at Bombay, I found Madame Blavatsky gone, and learned through you that she had left a few days before; that she was very ill; and that, beyond the fact that she had left the place very suddenly with a Chelâ, you knew nothing of her whereabouts. And now I must tell you what happened to me after I had left you.

Really not knowing whither I had best go, I took a through ticket to Calcutta; but, on reaching Allahabad, I heard the same well-known voice directing me to go to Berhampore. At Azimgunge I met in the train, most providentially I may say, with some Bengali gentlemen (I did not then know they were also Theosophists, since I had never seen any of them), who were also in search of Madame Blavatsky. Some had traced her to Dinapore, but lost her track and went back to Berhampore. They knew, they said, she was going to Tibet, and wanted to throw themselves at the feet of the Mahâtâmâs to permit them to accompany her. At last, as I was told, they received from her a note, permitting them to come if they so desired it, but saying that she herself was prohibited from going to Tibet just now. She was to remain, she said, in the vicinity of Darjiling, and would see the Mahâtâmâ on

the Sikkhim territory, where they would not be allowed to follow her. . . . Brother Nobin K. Bannerji, the President of the Adhi Bhautic Bhrâtru Theosophical Society, would not tell me where Madame Blavatsky was, or perhaps did not then know himself. Yet he and others had risked all in the hope of seeing the Mahâtâmâs. On the 23rd, he at last brought me from Calcutta to Chandernagore, where I found Madame Blavatsky, ready to start by train in five minutes. A tall, dark-looking hairy Chelâ, not Chunder Cusho, but a Tibetan I suppose by his dress, whom I met after I had crossed the river Hugli with her in a boat, told me that I had come too late, that Madame Blavatsky had already seen the Mahâtâmâs and that he had brought her back. He would not listen to my supplications to take me with him, saying he had no other orders than what he had already executed—namely, to take her about twenty-five miles beyond a certain place he named to me, and that he was now going to see her safe to the station and return. The Bengali brother Theosophists had also traced and followed her, arriving at the station half an hour later. They crossed the river from Chandernagore to a small railway station on the opposite side. When the train arrived she got into the carriage, upon entering which I found the Chelâ! And, before even her own things could be placed in the van, the train, against all regulations and before the bell was rung, started off, leaving the Bengali gentlemen and her servant behind, only one of them and the wife and daughter of another—all Theosophists and candidates for Chelâship—having had time to get in. I myself had barely the time to jump into the last carriage. All her things, with the exception of her box containing Theosophical correspondence, were left behind with her servant. Yet, even the persons that went by the same train with her did not reach Darjiling. Babu Nobin K. Bannerji, with the servant, arrived five days later; and those who had time to take their seats were left five or six stations behind, owing to another unforeseen accident (?), reaching Darjiling also a few

days later. It required no great stretch of imagination to conclude that Madame Blavatsky was, perhaps, being again taken to the Mahâtâmās, who, for some good reasons best known to them, did not want us to be following and watching her. Two of the Mahâtâmās, I had learned for a certainty, were in the neighbourhood of British territory; and one of them was seen and recognized by a person I need not name here, as a high Chutuktu of Tibet.

The first days of her arrival Madame Blavatsky was living at the house of a Bengali gentleman, a Theosophist, refusing to see anyone, and preparing, as I thought, to go again somewhere on the borders of Tibet. To all our importunities we could get only this answer from her: that we had no business to stick to and follow her, that she did not want us, and that she had no right to disturb the Mahâtâmās with all sorts of questions concerning only the questioners, for they knew their own business best. In despair, I determined, come what might, to cross the frontier, which is about a dozen miles from here, and find the Mahâtâmās or—die. I never stopped to think that what I was going to undertake would be regarded as the rash act of a lunatic. I had no permission, no “pass” from the Sikkhim Râjah, and yet had decided to penetrate into the heart of a semi-independent State, where, in anything happened, the Anglo-Indian officials would not—even if they could—protect me, since I should have crossed over without their permission. But I never gave that a thought, but was bent upon one engrossing idea—to find and see my Guru. Without breathing a word of my intentions to anyone, one morning, namely, October 5th, I set out in search of the Mahâtâmâ. I had an umbrella and a pilgrim’s staff for sole weapons, with a few rupees in my purse. I wore the yellow garb and cap. Whenever I was tired on the road, my costume easily procured for me for a small sum a pony to ride. The same afternoon I reached the banks of the Runjit river, which forms the boundary between British and Sikkhimese territories. I tried to cross it by the aerial suspension bridge constructed of canes, but it swayed to and fro to such an

extent that I, who have never known in my life what hardship was, could not stand it. I crossed the river by the ferry-boat, and this even not without much danger and difficulty. That whole afternoon I travelled on foot, penetrating further and further into the heart of Sikkhim, along a narrow foot-path. I cannot now say how many miles I travelled before dusk, but I am sure it was not less than twenty or twenty-five miles. Throughout I saw nothing but impenetrable jungles and forests on all sides of me, relieved at very long intervals by solitary huts belonging to the mountain population. At dusk I began to search around me for a place to rest in at night. I met on the road, in the afternoon, a leopard and a wild cat; and I am astonished now to think how I should have felt no fear then nor tried to run away. Throughout some secret influence supported me. Fear or anxiety never once entered my mind. Perhaps in my heart there was room for no other feeling but an intense desire to find my Guru. When it was just getting dark, I espied a solitary hut a few yards from the roadside. To it I directed my steps in the hope of finding a lodging. The rude door was locked. The cabin was untenanted at the time. I examined it on all sides and found an aperture on the western side. It was small indeed, but sufficient for me to jump through. It had a small shutter and a wooden bolt. By a strange coincidence of circumstances the hillman had forgotten to fasten it on the inside when he locked the door. Of course, after what has subsequently transpired, I now, through the eye of faith, see the protecting hand of my Guru everywhere around me. Upon getting inside, I found the room communicated, by a small doorway, with another apartment, the two occupying the whole space of this sylvan mansion. I lay down, concentrating every thought upon my Guru, as usual, and soon fell into a profound sleep. Before I went to rest, I had secured the door of the other room and the single window. It may have been between ten and eleven, or perhaps a little later, that I awoke and heard sounds of footsteps in the adjoining room. I could plainly distinguish two or three people talk-

ing together in a dialect unknown to me. Now, I cannot recall the same without a shudder. At any moment they might have entered the other room and murdered me for my money. Had they mistaken me for a burglar the same fate awaited me. These and similar thoughts crowded into my brain in an inconceivably short period. But my heart did not palpitate with fear, nor did I for one moment think of the possibly tragical chances of the moment. I know not what secret influence held me fast, but nothing could put me out or make me fear; I was perfectly calm. Although I lay awake staring into the darkness for upwards of two hours, and even paced the room softly and slowly without making any noise, to see if I could make my escape, in case of need, back to the forest by the same way I had effected my entrance into the hut—no fear, I repeat, or any such feeling ever entered my heart. I recomposed myself to rest. After a sound sleep, undisturbed by any dream, I awoke at daybreak. Then I hastily put on my boots, and cautiously got out of the hut through the same window. I could hear the snoring of the owners of the hut in the other room. But I lost no time, and gained the path to Sikkhim (the city) and held on my way with unflagging zeal. From the inmost recesses of my heart I thanked my revered Guru for the protection he had vouchsafed me during the night. What prevented the owners of the hut from penetrating to the second room? What kept me in the same serene and calm spirit, as if I were in a room in my own house? What could possibly make me sleep so soundly under such circumstances—enormous dark forests on all sides abounding in wild beasts, and a party of cut-throats—as most of the Sikkhimese are said to be—in the next room, with nothing but a rude door between them and me?

When it became light I wended my way on through hills and dales. Riding or walking, the journey was not an unpleasant one for any man not as deeply engrossed in thought as I was then myself, and quite oblivious to anything affecting the body. I have cultivated the power of mental concentration to such a degree of late that, on many an

occasion, I have been able to make myself quite unconscious of anything around me when my mind was wholly bent upon the one object of my life, as several of my friends will testify; but never to such an extent as in this instance.

It was, I think, between eight and nine A. M. I was following the road to the town of Sikkhim, whence, I was assured by the people I met on the road, I could cross over to Tibet easily in my pilgrim's garb, when I suddenly saw a solitary horseman galloping towards me from the opposite direction. From his tall stature and skill in horsemanship, I thought he was some military officer of the Sikkhim Rājāh. Now, I thought, I am caught! He will ask me for my pass and what business I have in the independent territory of Sikkhim, and, perhaps, have me arrested and sent back, if not worse. But, as he approached me, he reined up. I looked at and recognized him instantly. . . . I was in the awful presence of him, of the same Mahātmā, my own revered Guru, whom I had seen before in his astral body on the balcony of the Theosophical Headquarters. It was he, the Himālayan Brother of the ever-memorable night of December last, who had so kindly dropped a letter in answer to one I had given but an hour or so before in a sealed envelope to Madame Blavatsky, whom I had never lost sight of for one moment during the interval. The very same instant saw me prostrated on the ground at his feet. I arose at his command, and, leisurely looking into his face, forgot myself entirely in the contemplation of the image I knew so well, having seen his portrait (the one in Colonel Olcott's possession) times out of number. I knew not what to say; joy and reverence tied my tongue. The majesty of his countenance, which seemed to me to be the impersonation of power and thought, held me in rapt awe. I was at last face to face with the Mahātmā of the Himavat, and he was no myth, no "creation of the imagination of a medium," as some sceptics had suggested. It was no dream of the night; it was between nine and ten o'clock of the forenoon. There was the sun shining and silently witnessing the scene from above. I see him before me in flesh and blood, and

he speaks to me in accents of kindness and gentleness. What more could I want? My excess of happiness made me dumb. Nor was it until some time had elapsed that I was able to utter a few words, encouraged by his gentle tone and speech. His complexion is not as fair as that of Mahâtmâ Kuthumi; but never have I seen a countenance so handsome, a stature so tall and so majestic. As in his portrait, he wears a short black beard, and long black hair hanging down to his breast; only his dress was different. Instead of a white, loose robe he wore a yellow mantle lined with fur, and on his head, instead of the turban, a yellow Tibetan felt cap, as I have seen some Bhutanese wear in this country. When the first moments of rapture and surprise were over, and I calmly comprehended the situation, I had a long talk with him. He told me to go no further, for I should come to grief. He said I should wait patiently if I wanted to become an accepted Chelâ; that many were those who offered themselves as candidates, but that only a very few were found worthy; none were rejected, but all of them tried, and most found to fail signally, as, for example, — and —. Some, instead of being accepted and pledged this year, were now thrown off for a year. The Mahâtmâ, I found, speaks very little English—or at least it so seemed to me—and spoke to me in my mother-tongue—Tamil. He told me that if the Chohan permitted Madame Blavatsky to visit Parijong next year, then I could come with her. The Bengali Theosophists who followed the “Upâsikâ” (Madame Blavatsky) would see that she was right in trying to dissuade them from following her now. I asked the blessed Mahâtmâ whether I could tell what I saw and heard to others. He replied in the affirmative, and that, moreover, I would do well to write to you and describe all.

I must impress upon your mind the whole situation, and asked you to keep well in view that what I saw was not the mere “appearance” only, the astral body of the Mahâtmâ, as we call him at Bombay, but the living man, in his own physical body. He was pleased to say when I offered my farewell Namaskâram (prostration) that he approached the British territory to see the

Upâsikâ. Before he left me, two more men came on horseback, his attendants, I suppose, probably Chelâs, for they were dressed like Lama-gylungs, and both, like himself, with long hair streaming down their backs. They followed the Mahâtmâ, when he left, at a gentle trot. For over an hour I stood gazing at the place that he had just quitted, and then I slowly retraced my steps. Now it was that I found for the first time that my long boots had pinched my legs in several places, that I had eaten nothing since the day before, and that I was too weak to walk further. My whole body was aching in every limb. At a little distance I saw some pretty traders with country ponies, carrying burdens. I hired one of these animals. In the afternoon I came to the Runjit river and crossed it. A bath in its cool waters revived me. I purchased some fruit in the only bazaar there and ate heartily. I took another horse immediately and reached Darjiling late in the evening. I could neither eat, nor sit, nor stand. Every part of my body was aching. My absence had seemingly alarmed Madame Blavatsky. She scolded me for my rash and mad attempt to try to go to Tibet after that fashion. When I entered the house I found with Madame Blavatsky, Babu Parbati Chum Roy, Deputy Collector of Settlements and Superintendent of Dearah Survey, and his assistant, Babu Kanty Bhusham Sen, both members of our Society. At their prayer and Madame Blavatsky's command, I recounted all that had happened to me, reserving, of course, my private conversation with the Mahâtmâ. After all, she will not go this year to Tibet; for which I am sure she does not care, since she has seen our Masters and thus gained her only object. But we, unfortunate people! we lose our only chance of going and offering our worship to the Himâlayan Brothers, who, I know, will not soon cross over to British territory, if ever, again.

And now that I have seen the Mahâtmâ in the flesh, and heard his living voice, let no one dare say to me that the Brothers do not exist. Come now whatever will, death has no fear for me, nor the vengeance of enemies; for what I know, I know!

S. Ramaswamier.

*From “Five Years of Theosophy.”*

## CHELAS

Notwithstanding the many articles which have appeared in this magazine upon the above subject, much misunderstanding and many false views seem still to prevail.

What are Chelas, and what are their powers, have they faults, and in what particular are they different from people who are not Chelas, is every word uttered by a Chela to be taken as gospel truth?

These questions arise because many persons have entertained very absurd views, for a time, about Chelas, and when it was found that these views should be changed, the reaction has been in several cases quite violent.

The word "Chela" simply means a disciple; but it has become crystallized in the literature of Theosophy, and has, in different minds, as many different definitions as the word "God" itself. Some persons have gone so far as to say that when a man is a Chela he is at once put on a plane when each word that he may unfortunately utter is taken down as *ex cathedra*, and he is not allowed the poor privilege of talking like an ordinary person. If it is found out that any such utterance was on his own account and responsibility, he is charged with having misled his hearers.

Now this wrong idea must be corrected once for all. There are Chelas and Chelas, just as there are Mahatmas and Mahatmas. There are Mahatmas in fact who are themselves the Chelas of those who are higher yet. But no one, for an instant, would confound a Chela who has just begun his troublous journey with that greater Chela who is a Mahatma.

In fact the Chela is an unfortunate man who has entered upon "a path not manifest," and Krishna says "that is the most difficult path."

Instead of being the constant mouth-piece of his Guru, he finds himself left more alone in the world than those who are not Chelas, and his path is surrounded by dangers which would appall many an aspirant, were they depicted in natural colors, so that instead of accepting his Guru and passing an entrance examination with a view to becoming Bachelor of the Art of

Occultism under his Master's consent and friendly guidance, he really forces his way into a guarded enclosure, and has from that moment to fight and conquer—or die. Instead of accepting, he has to be worthy of acceptance. Nor must he offer himself. One of the Mahatmas has, within the year, written—"Never thrust yourself upon us for Chelaship; wait until it descends upon you."

And having been accepted as a Chela, it is not true that he is merely the instrument of his Guru. He speaks as ordinary men then as before, and it is only when the Master sends by means of the Chela's magnetism an actual written letter that the looker-on can say that through him a communication came.

It may happen with them, as it does with any author occasionally, that they evolve either true or beautiful utterances, but it must not be therefore concluded that during that utterance the Guru was speaking through the Chela. If there was the germ of a good thought in the mind, the Guru's influence, like the gentle rain upon the sand, may have caused it to spring into sudden life and abnormally blossom; but that is not the Master's voice. The cases in fact are rare in which the Master's speak through a Chela.

The powers of Chelas vary with their progress; and every one should know that if a Chela has any "powers," he is not permitted to use them save in rare and exceptional cases, and never may he boast of their possession. So it must follow that those who are only beginners have no more or greater power than an ordinary man. Indeed the goal set before the Chela is not the acquisition of psychological power; his chief task is to divest himself of that overmastering sense of personality which is the thick veil that hides from sight our immortal part—the real man. So long as he allows this feeling to remain, just so long will he be fixed at the very door of Occultism, unable to proceed further.

Sentimentality, then, is not the equipment for a Chela. His work is hard, his road stony, the end far away. With sentimentality merely he will not advance at all. Is

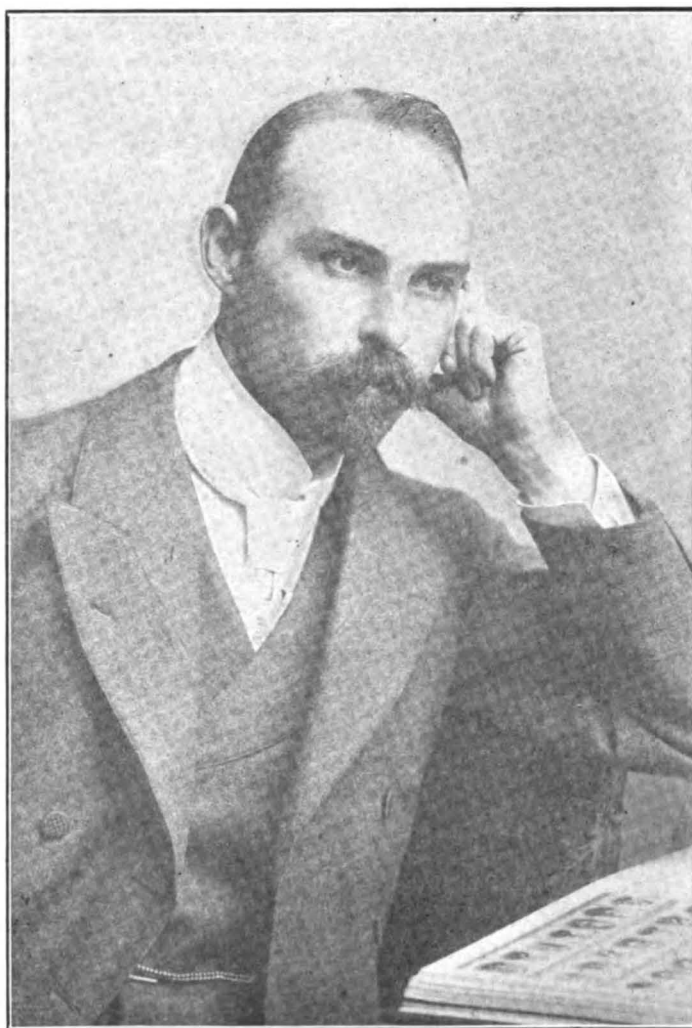
he waiting for the Master to bid him show his courage by precipitating himself from a precipice, or by braving the cold Himalayan steeps? False hope; they will not call him thus. And so, as he is not to clothe himself in sentiment, the public must not, when they wish to consider him, throw a false veil of sentimentality over all his action and words.

Let us therefore, henceforth, see a little more discrimination used in looking at Chelas.

H. P. Blavatsky.\*

(*Theosophist*, Oct. 1884).

\*The article in *The Theosophist* is unsigned, but it is so full of H. P. B.'s fire and characteristic vigour of diction that it is safe to put her name down as author.—[Ed.]



Mr. G. R. S. Mead.



The American Section Library has received a donation of seventeen books and seven pamphlets from Mrs. Augusta Lagerheim. Members should remember the need of the Section to possess a large library not only of standard theosophical works but also of works bearing generally on mysticism, religion and occultism. Send books for the library to The Library of the American Section T. S., Room 826 Fine Arts Building, Chicago.

Joplin Lodge, of Joplin, Mo., has been dissolved and its charter has been returned.

As the Co-Masons of Chicago hope to welcome many old and also would-be new members of the Order, during the next few weeks in the city, the following notices are given:

Lodge St. Germain—Wor. Master Miss Edith A. Huston, meets at Bush Temple, cor. Clark St. and Chicago Ave. North Side, on the 2d and 4th Sundays, 2:30 P. M. Address Dr. W. Burr Allen, 203 Trude Bldg.

Lodge St. Alban—Wor. Master Mrs. M. Carr, 368 E. 59th St. Meets at 826 Fine Arts Bldg., 2d Sunday 10 A. M. and 3d Friday 8 P. M. of each month. There will be a *public lecture* on Friday Sept. 8th at 8 P. M. by Dr. Weller Van Hook on "Symbolism". All interested are cordially invited.

The Convention of the American Section of the Theosophical Society for 1911 will be held at Assembly Hall, 31 W. Lake Street at 9:30 o'clock A. M. September 10th.

Visitors to Convention are requested to register at Assembly Hall on and after Saturday morning, September 9th. Previous to that time they will register at room 826 Fine Arts Building, 419 South Michigan Avenue.

The reception to visitors will be held on Saturday afternoon, 4 P. M., at Assembly Hall.

The usual Post-Convention program will be carried out on September 11th, 12th and 13th at Assembly Hall.



## OBITUARY

*Duluth.*

I have just received word of the death of one of our beloved members, Mrs. Mary Belle Smith, who for several months has been confined to her home with a malady that we feared would not be cured. Through all her sickness and suffering she has been devoted to Theosophy and has asked us to help her with our thoughts. We did what we could to make her going out peaceful, and to comfort her through her long and weary illness. She has been a faithful soul, and in her devotion to our cause, and her confidence in the help she received, she has done much to spread the teaching and to strengthen it in the hearts of all our members.

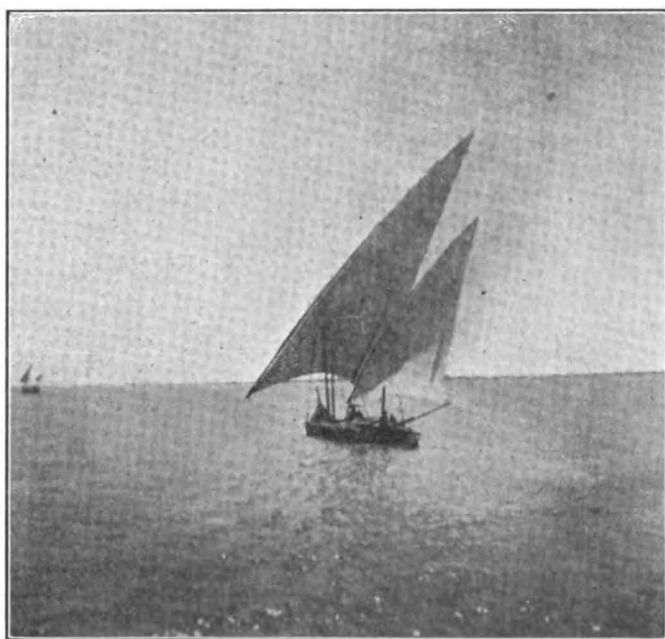
Her faith was an inspiration which, combined with her keen intelligence and loving spirit, endeared her to us all. May she find

peace and may perpetual light shine upon her.

*Alice Taylor.*

On May 22nd, 1911, after five weeks illness, Harold Kleinhans, member of the San José Lodge, passed to the higher life.

Though bearing a burden of physical frailty due to an accident in childhood from which he never fully recovered—a burden under which the bravest heart might quail—yet the strong, sweet spirit of our co-worker shone with such a radiance that all who have been privileged to know him in this life will carry his memory as an inspiration, and we who have watched the undaunted spirit triumph over great odds during the short physical life can well believe he is a willing worker in another sphere of activity.

*Annie Reed.*

A Scene on the River Nile.

MR. A. P. SINNETT AND THE T. S.

London,

July 17, 1911.

*Dear Mr. Sinnett:*

In view of all that you have done to disseminate Theosophy in the western world, it seems to me unreasonable that you should continue to stand aloof from the main body of the Theosophical Society. Our recent conversations have shown how little there is really to keep us apart, and I am convinced that our work will be best carried on if we stand together.

I therefore write to ask you formally to take up again the office of Vice-President of the Theosophical Society, so that in all matters of moment we may have the benefit of your counsel, and that we may pay you such honour as lies within our power.

My old friend, Sir Subramania Iyer, co-operates with me by resigning the office, in order that I may be free to offer it to you. I earnestly hope that you may consent to accept it.

I remain,

Sincerely yours,

ANNIE BESANT,

*President of the Theosophical Society.*

59, Jermyn Street, S. W.

July 19, 1911.

*Dear Mrs. Besant:*

Only one reply is possible in acknowledgment of your kind letter. All things considered I feel that there is an element of absurdity in my continued detachment from the Theosophical Society, and assuredly there is no disagreement between us individually that can override our far more important sympathies. Believing, moreover, as I do, that wishes we both respect profoundly are in harmony with the course you propose to take, I accept without hesitation the renewal of my old relations with the Society in the manner you suggest.

Rejoicing in the cordial manifestations of public interest in your work that have been so impressive during your present stay in Europe,

I am always,

Yours very sincerely,

A. P. SINNETT.

STORMING THE KINGDOM OF  
HEAVEN

What is meant by storming the kingdom of heaven? What is meant when you are told that "the Kingdom of Heaven must be taken by storm"? Does it not seem diametrically opposed to theosophical teaching, which tells us that we may not force ourselves into the councils of the Great Ones, but must patiently fit ourselves to receive the higher knowledge and power that will be given us when we are judged to be ready for it? The admonition often suggests, to the superficial thinker, the picture of a place hedged about by battlements, and presided over by Beings who dispassionately watch his struggles to scale them. He comes to the conclusion that the battlements were erected to keep him out, and he conceives of himself as being compelled to force his way in over obstructions erected by others.

A closer analysis, however, will show that though the battlements in truth exist, they were erected by himself, and he alone must storm them and break them down, for by the laws of Nature the Masters may not break through these walls, with which he has hedged himself about. They were formed in the long past when he was on the downward arc, when he was strengthening the individuality by separateness; but now that he has outgrown that stage and must storm those walls with all his might, let him remember that he alone built them.

When he has succeeded in breaking through, he will find on the other side those who will receive him, not as a hated enemy who has broken in, but as a loved prisoner who has broken out, and They will take him gently by the hand and lead him onward to grander, freer fields of usefulness and growth, and these are the Kingdom of Heaven.

G. W. Yeoman.

Let us ourselves be towers of strength, ever facing the East to catch the first rays of the rising sun.

J. Barnett.

**ESOTERIC CHRISTIANITY**

(Pages 230 to 240 inclusive)

Subject: Resurrection and Ascension

1. What relation to the Solar Myth do the doctrines of Resurrection and Ascension hold?
2. What relations to the Mysteries do the doctrines of Resurrection and Ascension hold?
3. Do these doctrines have any important connection with man's individual evolution?
4. What do we understand by spirit, soul and body?
5. Name some Bible references to show that early Christians understood the constitution of man?
6. Can spirit manifest without matter?
7. Why does the Christian Church no longer teach the constitution of man's nature?
8. Where dwells the spiritual body?
9. Is man conscious in the spiritual body?

Send answers to D. S. M. Unger, 30 N. La Salle Street, Room 801, Chicago.

**THE ASTRAL PLANE**

(pp. 29-35)

1. Name the four kinds of "living" inhabitants.
2. What vehicles do these people use while functioning on this plane?
3. How much are they awake and how do they occupy their time?
4. Describe the astral body of the average person. How can anyone be recognized?
5. How much memory of astral happenings

have people when they are again functioning on the physical plane?

Send answers to Mrs. Addie Tuttle, 2453 E. 72nd St., Chicago, Ill.

**ANCIENT WISDOM***Lesson Sixth*

1. How can artificial elementals be made helpful to others?
2. How does the creation of a wicked thought-form sometimes return to its creator?
3. Explain influence of national thought-forms on individuals.
4. How is the Astral world populated?
5. Name five main classes of nature spirits and their relation to the elements.
6. What is the relation between elementals and human beings?

Send answers to Mrs. Addie Tuttle, 2453 East 72nd Street, Chicago, Ill.

A German class in "Der Mensch und Seine Körper" will be started in the Correspondence School next month, with Mrs. E. H. Breese, president of Leadbeater Lodge, Chicago, as teacher. All Germans, or students of the German language, who wish to join this class should provide themselves with the text-book, which can be obtained for fifty cents, and send in their answers to the first set of questions, to appear in October, to Mrs. E. H. Breese, 3761 Lake Ave., Chicago, Ill.

It is desirable to have correspondence classes in other languages, such as Swedish, Norwegian, Spanish, etc., started soon. Who will take up this matter and push it forward? Let us consider this during post-convention days.



(Concluded from page 688.)

The third necessity is keen intelligence. The force of desire, directed by the will, must be supplemented by an alert mind. There is a popular notion that good motives are sufficient in themselves and that when one has the desire to attain spiritual illumination, plus the will to achieve, nothing more is needed but purity of purpose. But this is a misconception. It is true that the mystic makes devotion the vital thing in his spiritual growth; and it is also true that the three paths of action, knowledge and devotion blend and become one at a higher stage. But while there are methods of development in which intellect is not at first made a chief factor, it can by no means be ignored in the long run; nor are we now considering those methods. A good intellect, therefore, is a necessary part of the equipment.

Good motives play a most important part, indeed, in occult progress. They safeguard the aspirant on his upward way. Without pure motives, without a large measure of unselfishness, the greatest danger would encompass him. But good motives cannot take the place of good sense and relieve him of the necessity of thinking. He must develop judgment and discrimination. There are things he must know, and he must use his knowledge, or difficulties will follow no matter how noble may be his motives. Suppose, for illustration, that two men set out upon a dark night to cross a wild and rugged piece of ground—one with bad motives and the other with good. One is going out to rob a house and, if need be, to kill anybody who might try to interfere with his plans. His motives are very bad but he has perfect knowledge of the dangerous ground he is to cross and he will therefore travel over it in safety. The other man has the best

of motives. He is going to spend the night with a sick and helpless neighbor. But he has no knowledge of the rough and treacherous ground he must cross in the darkness and his good motives will not insure him against stumbling over the stones or falling into a ditch and breaking his arm. Good motives are not enough. We must know! Progress in occultism is impossible without knowledge.

But how is a keen, alert intelligence to be acquired if we do not possess it? Like any other latent faculty or power it may be evolved. As the physical strength may be steadily increased by constant exercise of the muscles, so mind may increase in power by systematic work. It should be exercised in original thinking. A stated period, if only a quarter of an hour daily, can be set aside for the purpose. A book on a serious subject will furnish material; but the too common method of reading, of following the author lazily, and accepting whatever he sets forth as a matter of course, is of little value. One must read with discrimination, receiving the ideas offered as a jurymen would receive testimony from a witness, considering it from every possible viewpoint, examining it in the light of known facts, turning it over in the mind, weighing it thoughtfully, and accepting or rejecting according to its reasonableness or its lack of reason. In such mental work for intellectual growth each paragraph can be considered by itself and only a small portion of the time should be given to the reading while the remainder is devoted to pondering over what has been read. Of course a specific study is an advantage and nothing is better than to study occultism, thinking deeply upon the problems of human evolution.

While the aspirant is thus working to improve the three essential qualifications

of desire, will and intelligence—to intensify his desire to possess powers for the helping of others, and to strengthen the will to get such powers, and to steadily improve the intellect—he should also be giving most earnest attention to meditation, for it is through this practice that the most remarkable results may be produced in the transformation of his bodies, visible and invisible, through which the ego manifests itself in the physical world. In the degree that these are organized and made sensitive and responsive, they cease to be limitations of consciousness. Such sensitiveness and responsiveness may be brought about by meditation, together with proper attention to the purification of the physical and astral bodies; for purity and sensitiveness go together.

Meditation is a subject so very important to the aspirant that specific instructions should guide him. The average person, used to the turbulent life of occidental civilization, will find it a sufficiently difficult matter to control the mind, and to finally acquire the power to direct it as he desires, even with all the conditions in his favor. Now, there are certain conditions under which he can succeed much more readily than under others. A human being is the universe in epitome and upon that fact rests the remarkable information which the skillful astrologer can furnish about the personality, or the competent palmist can deduce from the hand. The law of correspondences in nature is as illuminating as it is profound; and to understand it even in a limited way and take advantage of it is truly enough "hitching our wagon to a star." The first thing, then, about meditation is to know that the serene hours of morning are the most favorable of the twenty-four for this purpose. The serenity of nature is then reflected in each person to the highest point that is possible to that individual. The second fact in importance is that regularity has a magic of its own, and that the hour should be the same each morning. To be alone in surroundings as quiet as possible is another essential. The outside world and all its activities should be shut out from

the physical senses. The most desirable moment for meditation is soon after awakening in the morning. Before turning the mind to any of the business affairs of the day, let the aspirant sit calmly down and meditate upon any wholesome thought, like patience, courage or compassion, keeping the mind steadily upon the subject for at least five minutes and persist in this mental control until he can do that without a single other subject forcing itself upon his attention. After complete success has been achieved for five minutes each morning, the time can be extended to ten minutes, then to fifteen minutes and, in good season, to half an hour. If this morning meditation can be carried on in a room used for no other purpose it will be the more fortunate, but if that is impracticable then the sleeping-room will answer very well.

Two most important things are being accomplished by such meditation. First, we are getting control of the mind and learning to direct it where and how we choose; and, second, we are attracting and building into the bodies we possess certain grades of imponderable matter that will make thinking and acting along these lines easier and easier for us until they are established habits and we actually become in daily life patient, courageous and compassionate. Whatever qualities or virtues we desire to possess may be gained through the act of meditation and the effort to live up to the ideal dwelt upon daily by the mind.

While it is absolutely true that any human being can make of himself that which he desires to be—can literally raise himself to any ideal he is capable of conceiving—it must not be supposed that it can be done in a short time and by intermittent effort. We sometimes hear it said that all we need do is to realize that all power is within us, when, presto! we are the thing we would be! It is true that we must realize their existence before we can call the latent powers into expression; but the work of arousing the latent into the active is a process of growth, of actual evolutionary change. The physical body as it is now is not sensitive enough to re-

spond to subtle vibrations. Its brain is not capable of receiving and registering the delicate vibrations sent outward by the ego, and the task of changing it so that it can do so is not a trifling or easy one. But every effort produces its effect and to the persistent and patient devotee of self-development the final result is certain. But it is not a matter of miraculous accomplishment. It is a process of inner growth. There are, it is quite true, cases in which people who have entered upon this method of self-development have, in a short time, attained spiritual illumination, becoming fully conscious of the invisible world and its inhabitants while awake in the physical body; extending the horizon of consciousness to include both worlds, and coming into possession of the higher clairvoyance that enables one to trace past causes and modify impending effects. But such people are those who have given so much attention to self-development in past lives that they have now but little more to do in order to come into full possession of occult powers. Sometimes it requires little more than the turning of their attention to the matter. Becoming a member of some occult organization or seriously taking up theosophical studies may be the final step that leads to the opening of the inner sight.

But how can one know to what point he may have advanced in the past and where he now stands? How may we know whether there is but a little work ahead or a great deal? We cannot know; nor is it important to know. The person who should take up the task merely because he thinks there is little to do would certainly fail. The very fact that he would not venture upon the undertaking if he thought the task a difficult one is evidence that he has not the qualifications necessary for the success of the occult student. Unless he is filled with a longing to possess greater power to be used in the service of humanity, and fired with an enthusiasm that would hesitate at no difficulties, he has not yet reached the point in his evolution where he awaits only the final steps that will make him a disciple. But even the absence of the keen desire for spiritual

progress, that is the best evidence of the probability of success, should not deter anybody from entering upon systematic study of theosophy and devoting to it all the time and energy he can; nor should the thought that many years might pass without producing any very remarkable results lead him to conclude that the undertaking would not be a profitable one. The time will come with each human being when he will step out of the great throng that drifts with the tide and enter upon the course of conscious evolution, assisting nature instead of ignoring her beneficent plan; and since it is but a question of time, the sooner a beginning is made the better, for the sooner will suffering cease.

There should be a word of warning about the folly to reach spiritual illumination by artificial methods. Astral sight is sometimes quickly developed by crystal gazing and also by a certain regulation of the breathing. For two reasons such methods should be avoided. One is that any powers thus gained cannot be permanent, and the other is that they may be more or less dangerous. Many people have made physical wrecks of themselves by some of these methods.

There are those who advertise to quickly teach clairvoyance, for a consideration, as though spiritual powers could really be conferred instead of evolved! It is true that efforts toward the evolution of such powers may be enormously aided by teachers, but such instruction cannot be bought, and the offer to furnish it for money is the best evidence of its worthlessness. Those who teach this ancient wisdom select their own pupils from the morally fit, and tuition can be paid only in devotion to truth and service to humanity. That is the only road that leads to instruction worth having, and until the aspirant is firmly upon that sound moral ground he is much better off without powers, the selfish use of which would lead to certain disaster.

But how shall the pupil find the teacher? He need not find him, at first, so far as the limited consciousness is concerned. Long before he knows anything of it in his waking hours he may be re-

ceiving instruction while he is out of the physical body during the hours of sleep. The teacher finds the pupil long before the pupil expects that the teacher exists; and since it is the pupil who has the limited consciousness it is quite natural that it should be so. Thus it is inevitable that all who enter upon the way that leads to spiritual illumination must long remain ignorant of the fact that any teachers are interested in them, or that anybody is giving the slightest attention to them. Naturally enough one cannot know until the moment arrives when his brain has become sufficiently sensitive to retain a memory of at least a fragment of his superphysical experiences.

But what leads to the selection of the pupil? His earnestness, his unselfishness, his devotion, his spiritual aspiration. There is an old occult maxim to the effect that when the pupil is ready the Master is waiting. They have need of many more than are ready to be taught. Those who lead and enlighten watch eagerly for all who will qualify themselves to enter upon the upward way. Every human being gets exactly what he fits himself to receive. He cannot possibly be overlooked. By his spiritual aspiration each lights the lamp in the window of his soul, and to the watchers from the heights that light against the background of the overwhelming materiality of our times must be as the sun in a cloudless sky.

Other things come later, but these simpler things: to realize the necessity for conscious evolution, to comprehend the method of soul development, to take full control of the mind and the physical body, to resolutely curb the grosser desires and to give free rein to the higher aspirations, are the first infant steps in the self-development

that leads to illumination. Then we begin to discover that the very desire for greater spiritual power is generating a force that carries us forward and upward. We soon begin to observe actual progress. The brain becomes clearer, the intellect keener. Our sphere of influence grows wider, our friendships become warmer. Aspiration lifts us to a new and radiant life, and the wondrous powers of the soul begin to become a conscious possession. And to this soul growth there is no limit. The aspirant will go on and on in this life and others with an ever-extending horizon of consciousness until he has the mental grasp of a Plato, the intuitive perception of a Dante. It is not by the outward acquirement of facts that such men become wise and great. It is by developing the soul from within until it illuminates the brain with that flood of light called genius.

And when, through the strife and storm, we finally reach the tranquility of the inner peace, we shall comprehend the great fact that life really is joy when lived in the possession of spiritual power and in perfect harmony with the laws of the universe. With even these first steps in occult achievement the aspirant enters upon a higher and more satisfactory life than he has ever known. Literally he becomes a new man. Gradually the old desires and impulses fade away and new and nobler aspirations take their place. He has learned obedience to law only to find that obedience was the road to conquest. He has risen above the gross and sensuous by the power of conscious evolution; and, looking back upon what he has been with neither regret nor apology, he comprehends those significant words of Tennyson:

"On stepping-stones of their dead selves  
Men rise to higher things."





## The Field



### *Pasadena.*

With the close of the half year Pasadena Lodge was again confronted with "stock-taking." In this city of refuge from the chilly winter blasts of the eastern states, the year is very definitely divided into the months when the hotels and streets are crowded with visitors, and the months when residents have the city largely to themselves. This being so, our fiscal year ends with June, and the first Monday in July the annual election of officers was held, and the several annual reports submitted. All things considered the year just ended has been one of quiet happiness and encouragement for the Lodge. Taking no cognizance of the last report submitted, and merely covering the winter season and up to July 1st, 67 public meetings were held at which the total attendance was 872 persons. This does not show a very high average attendance, but I may say that the attendance ran on occasions as low as three and mounted as high as about 50, and I would not be too dogmatic in saying that those having the smaller attendance were the less truly helpful.

During the same period of time one member has resigned from the Society, and seven new members have joined, so that Pasadena Lodge shows a net gain in membership of six, making our membership roll now total twenty-eight members. But already the sound of trunks being packed strikes somewhat discordantly upon the ear, and no sooner do new members join the Lodge than others leave the city for other places—oft-times to return to their homes east. And now two members are about to flit away, and perhaps others will follow during the summer months. But, nevertheless, all is well. If we can scatter a little seed here and have it spring up a sturdy growth somewhere else, the Master's work is being done, and that is all that matters.

In addition to the number of lectures given the rooms have been kept open each afternoon, and 425 visitors made use of the room for rest and study. There were 127 books loaned, 45 books sold, the library has been enriched by donations of nine books and eight others added by purchase.

To anyone watching for indications on the physical plane of the momentous times in which we live, there have been within the past year a wide variety of happenings that might without any straining of the imagination satisfy such an one that indeed the very air "is filled with omens and prognostications of things to come." In less startling fashion, perhaps, but none the less suggestive to members of our Lodge—and particularly the older ones—is the indication that the heaven has been working and is beginning to make its effect apparent.

Pasadena is the "City of Churches"—the Brooklyn of the Pacific Coast, having a touch of the "culture" of Boston added, and the exclusive propriety of Asbury Park grafted on. Good wholesome folk on the average, but absolutely rigid in their conservative modes of religious belief, and not inclined to step out of the narrow rut of habits of thought. But recent occurrences make one think that this rigidity is more apparent these days than real. Fay Mills, the evangel of "Fellowship" came to the city for three weeks and had crowded audiences, comprising all classes of the community. He crowded the church where he held forth each Sunday to the doors, while he talked good Theosophy and showed the law underlying Reincarnation with the law of Karma—under another name—thrown in for good measure. During the week he held classes on Psychology, etc., and at each of the meetings—both at class and at the church—sold some of the books published by the T. S. And in this veritable stronghold of what is termed "orthodoxy" thirty copies of Mrs.

Besant's *Bhagavad Gita* were sold. If that is not an indication of the spirit that is abroad in this city I am very, very much mistaken; and may it be that the same quickening spirit may stir every one of our members to stronger efforts than ever to pass the word along, serve in any way we can to help the cause we love, and, best of all, may we each one try to so live that these new inquirers may have their interest fully aroused under the stimulus of enlightened and sympathetic brotherliness.

For the next two months the regular activities will be suspended, but occasional meetings will be held merely to hold the Lodge together, and keep the body of Theosophic doctrine in public memory. The officers elected to serve during the next twelve months were as follows: Theophile Colville, President; Mrs. Cora C. Sheffield, Vice-President; Mrs. Delia L. Colville, Secretary; Mrs. Helene B. Wilbar, Treasurer; Mrs. Mary MacFarland, Librarian; Miss Mathilda Wallace, Asst. Librarian.

The year was closed by Pasadena Lodge entertaining such members of the Los Angeles Lodge as could be present at a social gathering given at the home of the Treasurer, Mrs. Wilbar. The run out from Los Angeles was made under an almost full moon, and as the cars ran through the groves the scent of the orange blossom was heavy in the air. About fourteen members came over, and altogether there were thirty members of the T. S. present, and a very happy and inspiring evening was passed. In order that members in the large city so closely adjacent may be drawn closer together in sympathetic interest a monthly social gathering has been planned for each month until the full resumption of activities on October 1st.

Delia L. Colville.

#### Edmonton.

A lodge of the Society was formed here in Edmonton on March 30th of this year, being the outcome of the visit of Mr. Jinarajadasa, who spent a week here in February. His lectures were well attended and considerable interest in Theosophy was aroused. At the inaugural meeting Mr.

Robt. W. Ensor was elected president of the Edmonton Branch and Mr. Saunders vice-president; at present we have fourteen members.

We hold our regular meetings on Thursday evenings at our headquarters in the Mortlake Block; on Wednesday afternoons a beginners class is conducted by Mrs. McKenzie, late of St. Louis Lodge; and on Saturday afternoons our library is open for the distribution and sale of books. On June 4th we held the first of our Sunday evening lectures and as time goes on we hope to make a great success of this feature.

Up to date copies of Mrs. Besant's "Is Theosophy Anti-Christian?" have been sent to all the clergy of the city; also 25 copies of *Messenger* are distributed over the Province every month and as opportunity occurs our members are placing copies of the *Primer* in rooms to which the public has access.

On the 20th of July we thoroughly discussed the suggestion emanating from headquarters of forming a Canadian Section of the T. S. and all our members declared themselves unanimously in its favor, as we quite see how it would help propaganda work in Canada.

Lionel Williams.

#### Boston.

A few earnest members of Boston and vicinity, wishing to share the Great Truths of Theosophy with the blind throughout the United States and other countries, formed a Braille League, under the Order of Service. It is purely a work of love, of the six or seven active members, who give their evenings Sundays or holidays to the work.

With a discarded foot power machine loaned by the Perkins Institution for the Blind, and barely money enough to pay for the first brass and paper, we began work on *An Outline of Theosophy*. This was followed later by *The Path of Discipleship*. We are now working on *The Ancient Wisdom*, to be printed in six volumes. A copy has been sent to the Library in Washington, D. C. Two copies have also been sent

to Africa, to some members interested in the work.

The American Braille alphabet, the most extensively used in this country, is formed by the various combination of six dots. The plates used differ from those used in general printing, the raised dots being punched on a sheet of brass by means of the machine. A volume is 12 x 15 x 2 inches.

On holidays the Perkins Institution has allowed us the use of their printing presses, and one or two of us have become quite skilled in handling the wet sheets of heavy paper used. The brass, paper, covers, etc., for the twenty-eight copies of the *Outline* (82 pages) cost \$29.56. The twenty-eight copies of the *Path of Discipleship* (140 pages in 2 vols.) cost about \$39.20 for material (bought in quantity.)

As our books form a Free Circulating Library for the blind, we are able to circulate the books throughout the United States and its possessions, free of charge, by Act of Congress. At the present time we have between seventy-five and a hundred applicants for books: the last books printed are all out in circulation.

It has been hard work to raise the two hundred and odd dollars received in the two years. We have given parlor entertainments, sold Christmas cards, etc. Ninety dollars of this amount was for a fund towards a new machine, much needed.

The many questions of eager inquirers among the blind, caused a voluminous correspondence for our librarian, who is herself blind; she had only evenings to write the Braille letters (by hand), and so we are now publishing a monthly letter or pamphlet. The first number is just out containing an article, "What is the Theosophical Society?" by C. W. L. The other articles are on Karma and Reincarnation; we are thus co-operating with the Karma and Reincarnation League. Our president, Mr. Dahl, has learned the Braille alphabet and stereotypes the plates in the evenings.

The Council takes this opportunity to express their gratitude to those members and lodges who have aided us in this work. Notices of the library and books have been

inserted in the different magazines for the blind. Applicants for books, and those desirous of helping in this work, or wishing further information, may obtain the same from (Miss) Clyde Kimball, Lexington, Mass., Cor. and Rec. Sec'y.

#### San Francisco.

One of the largest International Sunday School Conventions was held in San Francisco in June. On the first night of the opening the big Coliseum was packed to the doors. There were 171 flags, representing every known country and group of islands in the world, suspended in the rear of the choral stand. Ten thousand persons sat beneath these flags,—10,000 persons representing Sunday Schools of every State in the Union and almost every country of two hemispheres. One beautiful banner bore the inscription "We have Seen His Star in the West"—and to the far West many thousands of souls had come from all parts of the globe, to unite in worshipping Him. Another banner bore the message "Westward the Star of Bethlehem takes its Way," and in those words some of us may divine a subtler meaning.

A choral concert of 1,000 voices extended welcome to the delegates, and the Hallelujah Chorus from the "Messiah", Schubert's "Great is Jehovah", and other fine selections were rendered. San Francisco had its atmosphere clarified by those great pouring forth of anthems to the Most High.

It was an opportunity for the local Theosophists to join in sending forth their best thought-forms of Peace and Universal Brotherhood. With such a volume of mingled harmonies one can imagine that the Devas and helpers were very busy.

One of the features was an ovation given to nearly six hundred Oriental Sunday School scholars of San Francisco Christian missions; they were garbed in quaint native Chinese, Japanese, Korean and Hindoo costumes. The procession of Orientals was led by a party of Hindoos, who solemnly sang in their native tongue. They all carried Bibles, and joined in the hymn "On-

ward Christian Soldiers." Some estimated that 25,000 people were in the Bible Class Parade, and each carried a Bible. The spiritual significance of such a demonstration should be interesting, for the Bible is the symbol of the "word of God" in Christendom, and each such great, harmonious manifestation for "Righteousness' sake" must be the carrying out on the physical plane of the design of the Higher Ones.

When a large Convention of this order takes place in a city a suggestion is offered to theosophists residing there to carefully preserve the name and addresses of ministers and delegates. A few weeks later, after many have returned home, and the excitement of the trip and Convention has subsided, there should be mailed to them pamphlets on Karma and Reincarnation, the Coming Christ, and "Is Theosophy Anti-Christian?" If a broad-minded speaker lectures in our city, let us see that he is presented a copy of *The Changing World*, or *The Universal Text Book of Religion and Morals*. He may find so much within its covers that appeals to him that he will give it forth, and thus help to prepare the way of the Lord. The Propaganda Committees will find a good opportunity for service in cities which are visited by these religious crusades. Men of money and position are taking part in them. In their way, they are prophetic of the "changing world" and are the signs of the times. The blessed Master Jesus is surely finding many channels through which the spirit of Christianity may more freely flow, quickening in many hearts the mystic longing to find the Hidden God.

The Home Visitation plan for the extension of Sunday school and church work of the International Sunday School Association shows how thoroughly this religious revival is extending. The territory of an entire city is divided by wards and precincts. Thousands of visitors are enlisted to report to the leaders who assign them small sections to visit; and they are sent out in pairs and of different denominations where possible.

Evidently the evangelical field in America is to be thoroughly plowed. Golden oppor-

tunities await the energetic Theosophist to sow in the furrows the seed of Theosophy. It is observable that recently Ex-President Roosevelt struck the note of religious liberty and toleration, at the remarkable assembly in Baltimore in honor of Cardinal Gibbons' fiftieth anniversary of his priesthood. Amid prolonged cheers Ex-President Roosevelt pictured the future of this great Republic when it should "see Presidents who are Catholics as well as Presidents who are Protestants; if we live long enough, Presidents who are Jews as well as Presidents who are Gentiles." Those signs, of the "changing world" are helping to bring into realization these inspired words "Behold I create a new heaven and a new earth. Behold I make all things new."

A. H. Taffinder.

Chicago, Ill.

In regard to the work of sending "Is Theosophy Anti-Christian?" to ministers, we may say that the replies to our first letter sent to the state leaders of the Reincarnation and Karma League, asking their approval and co-operation of the plan presented, show a unanimity of spirit which is wonderful; each letter breathes forth a genuine interest and every person who has written has heartily endorsed the work. We quote from some of the letters: "It seems a good plan to me, to do propaganda in this systematic way, and I will be glad to help."—"I heartily endorse the plan, and there being no branch here, I will probably send for some names myself."—"I heartily approve of your plan, and will do all I can to assist you."—"I wish to assure you of my most hearty approval of the matter." "I will do all I can to further the plan by co-operation."—"I am quite sure the members of our Branch will be glad to co-operate in the work. I have been striving to find something for each member to do . . . so we are all glad to have a part in this good work. . . . You may send us fifty names a month to begin with."—"You may send me one hundred of the pamphlets with instructions."—"You may send me a list of one hundred ministers . . . as I want to have my share in it."—"I am sending you

three dollars and will be glad to have you mail out one hundred pamphlets for me to ministers."—"The work of distribution is such a large one that without co-operation on the part of every member it could not move very swiftly. I will send out twenty-five names each month."—"Yes, we will co-operate with you and you may send us one hundred names a month. . . . My wife and I are the only theosophists in a city of 10,000 and there is not a lodge in our state that I know of. I am sending \$10.00 for which please send me five hundred of Mrs. Besant's pamphlets. I want to see a pamphlet sent to every minister in my state. What a *privilege!*"

Our letter to all lodges will be sent within a few days. With the co-operation of those mentioned, we are glad to announce that the Unitarian list of 538 names of ministers has been completed, and a portion of the Universalist list, which will follow, has been asked; following these will be addressed the Seventh Day Adventists, then the Episcopalians denomination.

The printed lists of names are readily secured by us and we can send any number desired, 10, 25, 50, 100 names. We hope every member will co-operate in this work, either personally or through their lodges. We earnestly request no one to send this pamphlet to ministers in his town or state without first communicating with the undersigned, because duplication of the work would most certainly occur, since the pamphlet has already gone out to many hundreds of ministers. We shall be glad to co-operate with all members in every possible way that we can.

Mrs. Nellie H. Baldwin,  
6729 St. Lawrence Ave.

For the benefit of co-workers in the Order of Service, I should like to relate the following experience as a vivid illustration that the Masters have many ways by which they can use us. Over three years ago, karma took me to a town in Louisiana where Theosophy had never been heard of before. Very soon, my "ideas" were known and freely discussed. Never trying to impose my convictions on any one, I simply en-

deavored to live up to the ideals I spoke of, and the people around me seem to appreciate my honesty of purpose. Soon, I gained their trust and was told of their doubts, their perplexities on religious matters. Catholics and protestants alike would show in a pathetic way their longing for a religion that would not fail to come up to what they thought it ought to be. I told them of the near Coming of the Christ, and spoke of His teachings given 2,000 years ago, and now forgotten by the clergy. I asked them if it did not appear natural to them that He should come again? I advised them to observe the signs of the times, their own restlessness being alike the restlessness of the whole world, as if some great event was soon to happen. I was listened to in thoughtful silence, the people willing perhaps to hail the coming of some great Saint, but fearful of going as far as believing in the actual coming of the Christ Himself. I personally failed to convince any one.

When a few days ago a prominent Episcopal Bishop of New Orleans came to our town, a large crowd gathered to listen to his sermon. His talent as an orator is widely known. His text was chosen from Matthew, Chap. 11, verses 3 to 7, where St. John, from his dungeon, sent two of his disciples to Christ to ask Him "Art Thou He that should come, or do we look for another?" and Jesus replied "Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he, whosoever shall not be offended in me."

The Bishop brought out the fact that St. John, in spite of the darkness of his dungeon, had seen the Light. He said that John was not a skeptic, that he did not doubt that Christ was a living man come to live a natural life and that the Christ's life had nothing abnormal or unnatural in itself. He spoke ably on this, a text which had been doubtless expounded hundreds of times from the pulpit.

The next day my surprise was great when I was told that the Bishop had been under-

stood to speak plainly of the near Coming of the Christ. Those that were not there inquired eagerly of those that were present, if this was true. Great interest prevailed among Catholics and Protestants alike, one affirming, the other denying, according to the way the Message had reached them. As one of the congregation that evening I knew well that spoken words had not been uttered. Nevertheless I felt that the Message from the Great Ones had reached some receptive souls in the town, they had heard the Voice that speaks in the Silence, using the medium of one whose high position in the church gave to what he said an authority that no one else could have. The Bishop left by the morning train, and no one could ask him to give credence to what he was supposed to have said.

As our work is that of the pioneer, we may serve usefully if, regardless of personal success, we prepare the way for others, whose talents will be used to deliver the glad news of His coming.

E. H.

#### *Brooklyn.*

In closing a successful year the Lodge came face to face with the serious problem of "how shall we increase the work?" Only two years before we had moved into larger quarters, more permanent and better suited to public work. We had gathered together a fair library, a piano, and lodge furnishings; but now at the end of that period the need of a more expansive effort was felt.

There is no standing still. Should we go back over the old ruts or demonstrate that "Faith steps out on seeming void and finds the solid ground"? For a long time one of the charter members of the Lodge had dreamed of "the time when we shall have our own house." The idea spoken of first to one and then to a second crystallized into the fact that the money was ready to start us on the road of endeavours, and the necessary working hands were ready. The time had come.

We desired to find a suitable house not far from our old stand. At the first move, on the first day, we were led to just the right house and the right place, or so it

seemed to the two house-hunters. But when the agent put the key in the lock it would not work. There was disappointment for a moment. A new key had to be made. It was done within an hour. Was this a symbol of a new key to a new home?

The matter brought to this stage was then laid before the next meeting of the lodge. The look of inquiry followed by one of increasing joy on the faces of those present will never be forgotten as the change and business arrangements were presented. There was a moment of silence. The vote was not needed, for the idea was unanimously pushed through. Then everyone began to tell what they would do, how they would help—some in class work, some in propaganda, some in social work, and some just as their own bent and training led them. It was all good. The enthusiasm reminded the writer of the tides of Fundy Bay about her native Nova Scotia shores when they begin to flow in full and free and sure to meet the farthest inland marshes with refreshing power. It further developed that the house was for sale, and one of our members bought it in, and thus the whole scheme lies within the circle and power of the Brooklyn lodge.

It was noticeable how outsiders looked upon it and became willing to help; in fact, it seemed as though a flood of confidence and goodwill were directed towards us. Taking our cue from other organizations the women started a sewing circle meeting every Tuesday afternoon to sew for "the house." What good times we had! We also got acquainted as we could not have done in other fashion. We had a common object of love to bind us together. It has been good for us and we have been helped.

The house is large and not only is it to be the place for Theosophical work, but it has developed into a colony where a goodly number of Theosophists will live. It is a home. No one knows just how or who sent the thought back by memory's path but one member remembered that H. P. B. had once said to a friend of hers that an eastern center should be formed some day. Why not make our house a Theosophical Center house, not only for ourselves but for every-

one in sympathy with us, making it an abiding place for the stranger Theosophist? So many come to the port of New York from the far country and from all parts of the continent.

Therefore "the house" becomes the house for all Theosophists. Make this your home when you pass our way. The prices are most moderate, simply enough to cover expenses, no more. The latch is out to all. The house is a four story and basement, brown stone front, containing nine upper rooms which will be used for the "family" and guest chambers. Two large parlors on the first floor have been turned into lecture and class rooms and library. The basement has been put in order for a vegetarian dining room which will be a feature of the place with kitchens in the back. The address is 95 Lafayette Avenue, Brooklyn, N. Y.

On the first day of July two of the "family" moved in; others will join us as their vacations end. We look forward to the pleasure of welcoming our theosophical comrades. This is their home as well as ours, for all are one in this great work.

*Catherine Mann-Payzant.*

#### *Toronto.*

Toronto Lodge is now installed in its new quarters in the Canadian Foresters Building and is commencing on an era of greater activity. The old hall which was too small for the Sunday evening lectures has been exchanged for one in a new office block and seating accommodation is now available for nearly three hundred persons. In addition to this the Lodge has a permanent office in the same building, for use as a library and class room. For the first time in several years a summer series of lectures has been provided and has met with great success in spite of the hot weather. An entire revision of the classes will take place with the opening of the winter season and the activities of the branch greatly increased. The Secret Doctrine Class conducted by Mr. Beckett will continue on Sun-

day mornings. The present Thursday evening class which has just finished Judge's *Ocean of Theosophy* will deal with fairly advanced works collateral to the theosophical teaching, under the direction of Mr. R. M. Mitchell; Mr. A. E. S. Smythe is to have a question class on alternate Thursday afternoons, and on Tuesday evenings will conduct an elementary class which will cover the main outlines for beginners every six weeks. Mrs. Helen Campbell is to be in charge of a class for the study of the manuals and the young men of the lodge are organizing a Junior Forum for general discussion of religious subjects. In addition to these Mr. Mitchell will deliver a series of Monday afternoon Lecturettes on Mystical literature dealing especially with Maeterlinck, Yeats, Whitman, Carpenter, Arnold Bennett, Hauptmann, Ibsen, and others of the moderns.

*Roy M. Mitchell.*

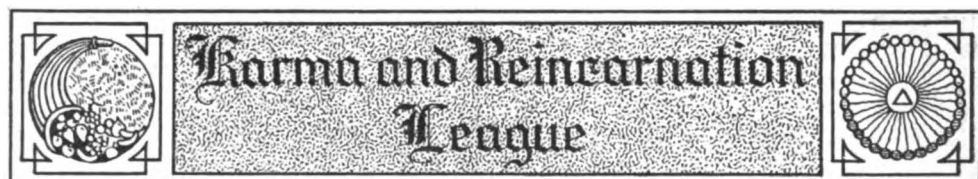
#### *Portland, Ore.*

It is with great pleasure that I announce that a lodge was organized here in February, 1911, and a harmonious class has been studying *A Study in Consciousness* since that time.

From the 28th of April to the 7th of May we had with us Mr. C. Jinarajadasa; the audiences filled a hall seating several hundred people, and at some of the lectures many had to stand. He also gave talks to members two of the evenings. Much interest was shown and the *Primers* were all sold and more have been ordered.

A number have applied for membership and a public study class is being organized for beginners who are interested. A sum of \$25.00, the surplus from collections taken up for hall rent, will be used in starting a circulating library, as books are in great demand here. We hope in the near future to have permanent headquarters. At present we are at 629 Marquam Building.

*Esther E. Harvey.*



### KARMA AND REINCARNATION LEAGUE

One of the most important subjects to be discussed during convention will be the work which lies ahead of the *Karma and Reincarnation League*. Most members recognise the greatness of these two truths and the pressing need for their rapid spread throughout America; but they have not fully realised these facts in their full strength, so that they would show it forth in action. It is, therefore, necessary for us all to keep the thought of the League and its work strongly in our minds, and to be ready to take an active part in it whenever the opportunity comes to us. In the occult life the secrets of rapid growth are unselfishness and taking advantage of opportunities. It is idle to expect that we can ever be of much service to the world if we will not do the little things constantly presented to us. In proportion as we accept small opportunities of service will we be continually given larger ones, together with the power to carry them out.

For the work of the League to be as efficient as it ought to be, we must not merely do our individual propaganda work, but must work unitedly in organisations within each lodge. These lodge-units can do very much more useful work than the same members could do when acting alone. Concentration and co-operation are what we need in the work of the League, and there is no reason why we can not have it in a lodge-unit for every lodge in the Section.

Members will save time and energy in their correspondence with the secretary by stating what opportunities they have of carrying on the work, and how much they can help. Find others who will join the

League, get them together as soon as possible, organise a lodge-unit, lay out your plans for activities, and report to the secretary.

Let us join in this work which is so very important in preparing for the Coming of the Great Teacher, and show what we can do in return for the wonderful knowledge which we have been privileged to receive. Our object is one-pointed; may we likewise work, united and single-minded, to spread the doctrines of Karma and Reincarnation.

### GERMAN DIVISION

The secretary will be especially glad to hear of any ways in which people speaking and reading languages other than English can be reached with literature on Karma and Reincarnation, and how their newspapers may be used in printing short articles and reports of the work of the lodges and the lodge-units. Members of the Society who are conversant with another language have here a splendid opportunity of joining the League and helping to bring together others of their nationality, by correspondence if necessary, to form Divisions of the League. The German Division is now being formed, and all those interested in this are invited to write to the secretary, stating that they wish to join and telling what opportunities they have for assisting the work of the German Division. They should join the German Correspondence School, and induce others to do likewise. We want also to have Divisions for Swedes, Norwegians, Spaniards, Finns, and others, and will be glad to have people volunteer for this work.

C. Shuddemagen.



## Book Reviews



*The Land of Living Men.* By Ralph Waldo Trine. Publishers: Thomas Y. Crowell & Co., New York, 1910. 12mo, cloth. 302 pp. Price, \$1.25.

In this book the author of "*In Tune With the Infinite*," of the "Life Books" and the "Life Booklets" series, which have served many as stepping stones to Theosophy, has boldly invaded the domain of the economics of our present civilization. With much common sense and frankness he exposes the corruption and evils with which our legislative and executive departments of government are honey-combed. The book is chiefly a well-selected collection of facts and findings, and of opinions of various authorities, bound together by the author's own thought. The trend of the book may in part be shown by some extracts:

"A great deal of very bad sense and a lack of discriminating thought is shown at the present day in an indiscriminate vituperation of the rich, as if all were of the same class. . . . Among the rich are some of the finest and noblest of our citizenship, and most valuable in the social structure. Moreover, it seems to me that there should be not only no indiscriminate vituperation, but none at all."

The author counsels: "Not hostility to the rich, a foolish as well as dangerous proceeding, but a fully prepared and determined and never-ending hostility to a political and industrial system that permits a few to become so excessively rich, and hence such unequal and such rapidly growing dangerous conditions. It is not their fault but ours if we permit these conditions to continue."

"We make poverty and then bountifully supply, or attempt to supply, relief for it to the sad, sad numbers who despite their most diligent and heroic efforts are cast into it. It is indeed a sort of 'benevolent feudalism.'"

It has been said, and so truthfully, that the rich and powerful will do anything for the poor but get off their backs."

"In its origin charity sprang from the noblest feeling—that sympathy with others which prompts us to relieve suffering. The impulse to feed the hungry, clothe the naked and shelter the homeless, is wholly creditable. But the modern machinery of public and private charities, supported by taxation or by private funds given out of a sense of obligation, is abominable." (Bolton Hall).

"The masses of the people of all types are becoming profoundly dissatisfied with present conditions. They are inquiring into their causes, and where this is, there is hope. It tells also much of the future outcome."

"And just as soon as sufficient numbers of our people take enough interest in the public welfare,—which means always their own welfare to a far greater degree than many are given to realize, and thereby become conversant with the actual conditions that are fast crystallizing about us and the agencies that are at work in their sly and subtle manner bringing them about, then the forces will be engendered that will take the Republic to that eminent and true position, that by the grace of God and the awakened common-sense of the people, we believe it shall yet attain."

The author evidently believes in Karma. "Time has a strange way of dealing with nations and with men. Its great clock ticks unerringly on. It seems, in a sense, to be merely the sentinel of a great and immutable system of Law."

"When the nation gets sufficiently sick and diseased it dies as does the individual. Its hour is struck off with an unerring precision. From that instant the process of disintegration sets in to crumble and consume the body, the structure that

shortly before held the spirit. . . . The law is immutable in its workings. Absolute, seems to be the word. The larger Justice will not be denied. She may seem to delay, she may seem even at times to take no account, but in her own good way and time she strikes, and when she strikes it is with a terrible vengeance. As she is with nations, so is she also with men."

"Attempts to do something for men by philanthropy to take the place of what is taken away from or what is denied them, will fail. And they ought to fail. No manipulations of this sort will ever taken the place of justice. *Justice* is the absolute law, and it will compel obedience to itself sooner or later."

"A great people's movement is now the only power that will save and redeem the nation. I think there is no more significant factor in the getting ready for this great purpose than the splendid companies of men that are bringing themselves together in our Labor Unions and Brotherhoods and Federations. And among them is, it must be said, some of our princely citizenship."

Much strong material is given favoring a strong government, the initiative and referendum, recall, and the direct primary. Child labor abuses are denounced: "We boast that we are leading the commercialism of the world, and we grind in our mills the bones of the little ones to make good our boast."

In considering the Country problem, it is stated that the three greatest general needs of country life, as discovered by President Roosevelt's Country Life Commission, and as summarized by him in a special message to Congress are: 1) Effective co-operation among farmers; 2) Schools which teach outdoors as much as indoors, so that children will prepare for country life; 3) Better means of communication, good roads, and the parcels post.

The book seems to be an eloquent expression of the incompetence of our American Fifth Root-Race civilization to deal fairly and permanently with its abuses; the author, however, is quite optimistic in the power of the awakened conscience of the people.

C. S.

*Where is Heaven?* By Emil P. Berg. William Rider & Son, London.

The writer of the book interests the theosophist at the outset by telling us that it was written for a person, who, dying of consumption, was facing the question of the life after death. The book is composed of letters written to this friend to cheer, comfort and present to him the loftiest hopes that Christianity holds out.

We find that the author treats the question quite satisfactorily from the religious and philosophical view point, yet we sometimes wish he had that actual knowledge and experience of after-death conditions which helps all such arguments so wonderfully. However, the book is, as it promised to be, cheerful, optimistic, hopeful, and it expounds very beautifully the idea of the Love, Wisdom and Power of God.

The author, in some places, goes somewhat beyond even modern theology and so is proportionally interesting. He allows his imagination to picture that eternal life which he argues, and presents the idea of souls from this earth being sent to aid the evolution of souls on other and less evolved planets moving at the will of the One deed, he occupies one entire chapter with a description of the work and study that God might conceivably allow an earth-soul to perform on such a star as Sirius. In contemplating the heavenly bodies, he arrives at an almost Pythagorean view of the universe. Speaking of the majestic beauty of the ordered universe with all the heavenly planets moving to the will of the One Ruler, he proceeds into a theory not only of the music of the spheres, but also of the art, geometry, and science of the spheres. Several times too, he comes so near to postulating the doctrine of reincarnation that we wonder how he can avoid making that his next step. Yet he never gets quite so far as that.

The style is direct, simple, yet graceful; the whole atmosphere is serene, inspiring and health giving. To people who wish to consider the life after death "1st, from a religious point of view; 2nd, from an intellectual point of view; 3rd, from an imaginative point of view," we can heartily recommend these beautiful essays. M. T.

*Everyday Ethics*, by Ella Lyman Cabot. Published by Henry Holt & Co., New York, 1907. Pp. 439.

A text-book for pupils of high school age. It stands in between the technical books on ethics designed for college students and those unsystematic lessons, many of which are also sentimentally sugar-coated, published for the younger school boys and girls.

*Everyday Ethics* is an admirable book; the author avoids both sentimentalism and unintelligible abstractions; live questions on living issues are everywhere introduced and connected with aspects of the students' lives—with their athletics, their community's events and interests, their literature readings, their studies of biography, history, art, etc.; interest is kept hungry and fed with increasingly solid food. Many subjects usually treated in ethical text-books are happily omitted, their places filled with features more valuable in strengthening the moral activities of the soul, memory, imagination, courage, feeling, conscience, sacrifice, will, etc. Great stress is laid on the power of purpose and how to judge purposes, and on the choice of a special calling in life and the moral support it gives to character throughout this last remains the central ethical doctrine, "that he who has found the vocation for which he is fitted has found his duty, and that without some inking of a chosen work duty is meaningless. Out of loyalty to our chosen work springs all moral life, for an enduring interest is a master who leads us to a joyous self-expression and for that very reason to self-sacrifice, self-forgetfulness, and self-surrender."

The subject-matter is presented to the pupils in twenty-three chapters, each separately dealing with one of the main topics of thought, the chapter subdivided into sub-topics, each sufficient and complete for a single lesson or class period. A *Teachers' Key* takes up the last hundred pages of the book. There, the method for presenting each lesson is concisely given. Essential to the author's plan is the answering of definite questions by the pupils before a subject is discussed in class. She believes such definite questions are "magnets attracting interest," that those who have dis-

tinctly committed themselves by written answers bring to the lesson a keener and more stimulated intelligence, and that "the questions cling to the students like winged seeds during the days in which they are pondering them, and often attach themselves in unexpected quarters of the school or home." Consequently the questions listed in the *Teachers' Key* are exceedingly well-chosen and graded; notes, additional illustrative problems, and copious and varied references accompany each series of questions.

The lessons might well be called lessons in thinking, and the last step in each is the arrangement of the result of all its concrete work either into a diagram graphically showing the important points, or, by process of the higher mind, compressed definitions and sentences are arranged and written by the class as a summary, and such final concept memorized.

Viewed from the theosophic principles as to the education of youths and the development and training of character through intellect, Mrs. Cabot is on the right line of ethical theory and practice; her book would make a fine text-book for a study class of theosophists yet "in their 'teens"; it would equally as well prove a valuable book for perusal and discussion by theosophic mothers who wish most practically to fulfill the dharma of training well the children in their trust.

I. B. H.

*The Human Atmosphere, or The Aura Made Visible by the Aid of Chemical Screens.* By Walter J. Kilner, B.A., M.B., M.R.C.P., etc. Rebman Co., 1123 Broadway, New York, 1911. 329 pp., illustrated. Price \$10.00, with screens.

The discovery of the human aura, or at any rate a part of it, made recently (1908) by Dr. Kilner, and his very interesting researches in one of the largest hospitals of London on its constitution and changes in disease, promises to become one of the most important agencies which will bring the orthodox science of to-day into the borderland regions which still separate it from occultism. It will be one of the ways by which Theosophy will find a more respect-

ful hearing where now it is disdainfully set aside. A strong point which will make the acceptance and consideration of this wonderful subject easier for the great body of scientists is that Dr. Kilner disclaims positively any leanings to occultism, but treats the whole subject from the standpoint of the scientific investigator. At the same time a perusal of his book will make it very obvious that he has derived considerable inspiration and information from occult books, and mentions occultism frankly and in a friendly way.

"Hardly one person in ten thousand is aware that he or she is surrounded by a haze intimately connected with the body, whether asleep or awake, whether hot or cold, which, although invisible under ordinary circumstances, can be seen when conditions are favorable. This mist, the proto type of the halo or nimbus constantly depicted around the saints, has been manifested to certain individuals possessing a specially gifted sight, who have received the title of "Clairvoyants," and until quite recently to no one else. The cloud or atmosphere, or, as it is generally termed, *Aura*, is the subject of this treatise, in so far as it can be perceived by the employment of screens containing a peculiar chemical substance in solution. It may as well be stated at once that we make not the slightest claim to clairvoyancy; nor are we occultists; and we especially desire to impress on our readers that our researches have been entirely physical, and can be repeated by any one who takes sufficient interest in the subject.

"As long as the faculty of perceiving the *Aura* is confined to a few individuals, and ordinary people have no means of corroboration or refutation, the door to imposture is open. Since this has been the case up to the present time, the subject has always been looked on askance; but there is no more charlatanism in the detection of the human *Aura* by the methods we employ, than in distinguishing microbes by the aid of the microscope. The main difference lies in the claim of some people that they are able to perceive the one through the possession of abnormal eyesight, while no one

has had the hardihood to assert that they had the power of seeing an object one-thousandth of a millimeter in length without instrumental aid. There cannot be the smallest doubt as to the reality of the existence of an *Aura* enveloping human beings, and this will be in a short time an universally accepted fact, now that it can be made visible to any one possessing normal eyesight. It would, indeed, be strange if the *Aura* did not vary under different circumstances, and we firmly believe that a study of its modifications will show that they will have a diagnostic value."

Dr. Kilner finds it convenient to divide the *aura* into three parts: The first is named the "etheric double," a term which he borrows from theosophic books; it extends only about a quarter of an inch from the body. Then comes the *Inner Aura*, which extends beyond the double; and finally the *Outer Aura*, which in men extends to a distance of about four or five inches from the body, while in women it may be seven or eight inches. The outer *aura* is sometimes not easily differentiated from the inner one; the usual color of the whole is a gray-blue. Rays and striations are sometimes observed, also dark regions in case of disease. There are two general types of *auras*: that of a male, and that of an adult female. Children all have *auras* of the male type, but as girls reach the adolescent stage their *auras* change gradually into the final female type.

An auric stream can be seen issuing from the tips of the fingers, and was found to elongate or contract at will. Further experiments proved the very interesting fact that not only could the *aura* be made brighter and extend outward beyond its usual distance over any selected part of the body, even its color could be changed by a strong effort of will. Blue is the easiest color to will, while red is harder, and yellow the most difficult of all.

Dr. Kilner regards it as the most probable theory as to the nature of what he calls the *aura* that it consists of a "force emanating from the body, which, like all forces, is invisible in itself, but which becomes perceptible by means of its action on the

ether, or atmosphere." There are three different kinds of force which are known to be of such a character: magnetism, radio-activity, and electricity. "It is by no means as easy to see the *magnetic cloud* as the human aura. In order to obtain the best results, care must be taken in the selection of the background, which must be perfectly smooth and black."

C. S.

*Stranger Than Fiction.* Being Tales from the Byways of Ghost and Folk-Lore. By Mary L. Lewes. Published by William Rider & Son, Ltd., 164 Aldersgate St., London E. C., 1911. Crown 8vo, cloth gilt, 234 pages, 3s 6d, net.

A collection of records of so-called supernatural experiences and of the beliefs and superstitions concerning them, gathered up from among the Welsh people and in the far-out-of-the-way parts of the British Isles. There are chapters dealing with ghosts, corpse-candles, phantom funeral processions, fairies, witches, curses, spectral animals, "measuring the wool," and other uncanny phenomena.

Some of the stories are good ghost stories and would interest serious thinking students of the occult; some are absurd; some are quaint relics of the earlier race, valuable for folk-lore comparison; some are the barest records without details, point, or use. Neither along the value of evidence as weighed by the Psychical Research Society nor by theosophical lines is any sifting or classification attempted, though the author shows by quotations that she is familiar with Mr. Leadbeater's *Astral Plane*. It would be interesting to have some T. S. student, so inclined, sort over this multiple collection of tales and see how many would admit from the narrative of being fairly accurately classified. Yet it is well to have had such a collection made, to have had the gleanings done by one so near the sources of the tales, and to have had it accomplished before intellect-education further withers and distorts the roots of psychism embedded in the ground of that highly sensitive Celtic people.

Particularly interesting to the reviewer

is the large number of citations of domestic animals (and in one case also a park deer) having been evident observers of the unusual happenings, thus piling evidence upon evidence as proof that the higher animals are possessed of astral sight.

The last chapter has this very good illustration of "inconsequent manifestations."

"Let us imagine ourselves as the audience in a huge, well-lighted theatre. At least the auditorium is lit up, but the vast stage is in complete darkness, with a great shadowy curtain hiding anything that may be taking place behind it from our eyes. In fact, nobody troubles much about the stage at all, every one is talking and thinking of other things and few people as much as glance towards the curtain, though those who do dimly feel that there really is a play going on behind it, and some of us wish, in a vague sort of a way, that we could know what it is. But sometimes the curtain goes up for a moment, and then, if any one is looking, he sees a glimpse of the play; and not knowing what has come before or what is to follow, it seems rather meaningless, or even alarming. Sometimes, too, an actor will appear on the stage, or come amongst the audience with a message for one or a group of them, but only the few can see him, and his message is not always intelligible to them. Some bold people, tired of looking at the impenetrable curtain, have ventured to explore behind it, and if they escaped the dangers so braved, have tried to impart their experiences to their friends when they returned. But their accounts are often received with incredulity or lukewarm interest, some even asserting that there is really nothing at all behind the curtain, and that the explorers have merely been the victims of their own imaginations. And this they say, knowing quite well that when "carriages are called" they and every one else will have to leave the house by way of the dark stage, and be obliged to go behind the scenes and learn the mystery that the curtain hides."

"The wind-borne mirroring Soul:

A thousand glimpses wins,  
And never sees a whole."

I. B. H.

*To the Members of the Theosophical Society.* Pamphlet of 92 pp in 8vo. Edited by the Italian Theosophical Society. Genoa. 1911, and distributed gratis to all its members.

This small brochure of twenty pages, in Italian, is issued for the purposes of propaganda, in order that outside inquirers might readily be furnished with indications as to the scope, the objects and the literature of our Society, and also find addresses of the principal centres where they might apply for information, and have a list of the more important books, arranged in a graduated course of reading, through which they might become acquainted with theosophical ideas.

The scope of this pamphlet, though containing all this and much more, is by no means limited to non-members interested in Theosophy, but is even more important. It is a pamphlet primarily intended, as the title shows, less for the enquirer into Theosophy than for the members of our Society, who on certain fundamental points of our organisation and purposes should clearly try to understand what, as a member, the elementary conditions and duties of the life theosophic imply.

The want of a collection of several scattered but very valuable pieces of advice given by our leaders and teachers has been long felt; and this has impelled the compilers to put together in the above pamphlet much that many members will do well to think over and put into practice. Many useless misunderstandings and controversies, many mistakes and misconceptions, due to enthusiasm running in the wrong direction or energy misdirected, have arisen and do arise because zealous and inexperienced members, stirred by the impetus of new light, have wished—as the saying is—"to run before they could walk." How often has one heard say, or seen written, by some well-meaning but relatively untried member who has hardly as yet tasted and much less assimilated the nourishment of theosophy: "The Society ought to do so-and-so"—"The General Secretary should act in this or that manner." The liberty and absence of formality that distinguish

our Society make the new-comer or the thoughtless sometimes imagine that, on a basis of an utterly misunderstood and misapplied conception of "brotherhood," he is *ipso facto* admitted or rather exalted to the privilege of *equality* with all around him and particularly to the position of giving opinions unasked, expressing criticism, or dictating the policy to those who not only are probably wiser and more experienced in things theosophical than himself, but whose positions entitle them to the free exercise of their own judgment independent of irresponsible opinion.

It is in this sense that "A Note on Brotherhood," by C. W. Leadbeater is included in the pamphlet; and goes to show how in our Society, as in Nature, the underlying fundamental Unity, when expressed in manifestation, reveals *not* equality but a graduated, orderly sequence of evolution, where each and all have their distinctive qualities and their own particular sphere of action and development. To learn to become a theosophist in fact as well as in name, and what his particular sphere of usefulness and service can eventually be, is the first duty of the newly-joined member who is in earnest and not merely a sympathising onlooker. This alone will take up most of his time in his early years, for one must learn before one can teach, one must follow before one can lead. In this connection the pamphlet has an extract from one of Mrs. Besant's *London Lectures of 1907* under the heading "*Why Become Members?*" and a further one on "*The Theosophic Life*" which appeared in March, 1909, in the *Theosophist*. I may also here call attention to the happy inclusion of the typical little address that our President usually delivers to members on their admission to the T. S., which not only dwells on their privilege and their duties but also reveals the existence of concentric rings or divisions or grades of membership; namely, outer, inner, and innermost.

It seems to me often that too few realise that our Society is quite *sui generis*; probably unlike any other in the world; so that the usual opinions and arguments that hold in the ordinary way and in the out-

side world do not, as a rule, have the same force in our midst. For instance: the more you know, the more you advance, the less likely are you to speak of it or to take just anyone into your confidence and tell him why you act so rather than in another way. The less, indeed, do you care for what just anyone thinks, when you know he is not in the position nor possessing the factors which alone would enable him to judge with knowledge. It is all a question of growth. A man of thirty years old, for example, does not bother to explain or justify himself to his younger brother of fifteen. He knows that later on his younger brother will be in a position to understand; and so he ignores his unripe opinions for the time being. So it is with the leaders and seniors—in wisdom, not in point of time—in our Society. They have their duties and their responsibilities and will carry them out according to their lights; but they are by no means called upon to explain and justify their actions to any of the irresponsible many. The good ship of the Society is steered from above, not from below; but by the few who know, not by the many who don't know. Our Society represents in a way a completely opposite view to that prevailing in the erroneous democratic idea of to-day. For far from seeking to level downwards to the standards of the many, *hoi polloi*, who don't and cannot know, it recognises the inequality of man's development as a fact in nature and tends to help upwards each in his own sphere, that he may rise by degrees to the eminence and elevation of the few who have climbed the ladder of evolution and now stand, a true aristocracy of wisdom, *hoi aristoi*, the best and the most virtuous—as an inspiration and an example that "what man has done man can do" again. This epoch of democracy is but a passing and transient stage designed in order that the masses may learn to stand alone and realise some things individually and consciously where before they were simply utilised in bulk by this or that power. That any democratic rule, however, based on equality and levelling down, can succeed for any length of time, has been

proved over and over again in all civilisations to be a ghastly failure; for ignorance multiplied has never and can never produce wisdom; and history shows us that close on the heels of democracy follows of necessity the autocracy of a dictator: the quite natural antithesis in the swing of the pendulum.

"How members can help the Society," taken from H. P. Blavatsky's *Key to Theosophy*, is also a valuable item among this collection of papers. On this question of help I would also say a word. If members really want to help, let us say, the General Secretary or some other worker in the Society, let them not try to dictate to him how he ought to be doing his work: that is *his* duty and his responsibility. Rather let them put themselves at his disposal; and having done that, do utterly, to the best of their ability, what *he* wants done, in *his* way not theirs. It is *his* karma then, how things turn out, and meantime you can be utilised by him as an intelligent co-operator: the result, good or bad, if you help loyally, is his affair not yours. Unfortunately, most people who offer help do so or want to do so only in their own way, and that is no help at all. They only thus complicate matters by doing and saying a lot of things which they are not called upon in their position to do or say, and usually end by making a thorough mess, and possibly a disturbance of all conditions, in their Section. Of course, those who, for some reason or other, disagree with or cannot work in with the General Secretary, can always find plenty of work to do and spheres of usefulness along their own lines, taking care only not to interfere with him or hinder his functions as long as he is loyally trying to serve the Society he represents.

The value, importance and work of lodge meetings are dealt with fully in two papers: the one by Mrs. Besant "*What is a Lodge of the Theosophical Society?*" taken from the January number, 1902, of the *Theosophical Review*; and the other, "*Theosophical Meetings*," by C. W. Leadbeater, from his book *The Hidden Side of Things*. How glad one is when one comes across a

lodge whose members realise its true functions of service, individually and collectively, for the living and the spreading of theosophic truths and the Divine Wisdom in the outer world, that men may see the light and be guided on their paths by it. But unfortunately how comparatively seldom groups seem to remember to organise themselves, or split up into small handy units, so that each member each week may be effectively doing some useful work for Theosophy in his own sphere, unseen, unthanked, unknown, perhaps, except by his fellows. Instead, in the reports of Lodges, how often one sees precious weeks and months occupied in discussions on Parabrahm and the Absolute, or why the Logos does this or that, or on the comparative status of the various World-Saviours and Masters, all subjects upon which one knows that the several members cannot possibly have any knowledge or information; and that in any case, at our stage of evolution these are matters that concern us but slightly or not at all, since they are past our comprehension until we attain the higher cosmic levels.

Or again, how often do lodges think they are doing good when engaged in hair-splitting arguments about things which not only do not matter much, but often do not matter at all. Nor is the mere reading of a book or listening to a lecture very useful unless all study the subject and are prepared to offer well-considered views or notes upon it involving thought and research. For it is only when each has studied, each comes to give, each is searching for an opportunity of serving, however humbly, in whatever capacity, the cause of Theosophy and is giving it the best thoughts and vigour of his life, that a Lodge really becomes a centre of force for spiritual growth and expansion.

In some lodges in our Society one sees a considerable amount of time given to repeating again and again with no new results that were not known years and years ago, the experiments of Spiritualism. Now Spiritualism serves, up to a certain point, to convince beginners and materialists of something beyond the narrow circle of their normal perceptions. But surely for the

theosophist the rationale and limitations of Spiritualism are by now sufficiently well-known; and moreover he should know also that the only real proof can come from the direct vision obtained through inner development. Now common-sense tells you that your opinion on psychic investigations is of no value, either *pro* or *con*, because you can't see for yourself; therefore you are anyhow forced to suspend your judgment for the time being and to hold no opinions when you cannot logically form any. But you can take as working hypotheses the truths you cannot prove and eventually you will get, at least, indications pointing to or corroborating the truth. As Alcyone says in his "*At the Feet of the Master*": "Have no desire for psychic powers. . . . They will come in the course of development; they *must* come. . . ." The training of character, the acquiring of virtues, the making of theosophists in life and principles, this is the work that the lodge, by study and by service, may do for itself and for its members. Academical disquisitions and intellectual verbiage are usually mere waste of time; but sometimes they also conceal in their folds the subtler forms of pride, vanity, or personal ambition.

An explanatory note of the symbolism contained in the "*Emblem of the Society*" is given, and surely this together with the "*Address to new members*" should be communicated by presenting this pamphlet, through the General Secretary, to each person who enters the ranks of our Society along with his Diploma and the Regulations and Bye-Laws.

A carefully prepared list of books, arranged under main headings and providing a graduated course of study, appears towards the end of the pamphlet. For less than £8, or 200 Frs., the whole lot could be bought by a lodge for its members, and surely no serious work can be done without at least the possession of the more necessary elementary literature on the subject. The first theosophic activities for some considerable time for new members, besides being ready to help and serve and make themselves useful in any direction, must be to qualify as efficient co-operators

in the theosophical field, and so they will necessarily have to give much time of the first few years to the studying of theosophical teachings through its literature. Nor can this be done in a hurry, for thoughts and ideas must sink in, through repetition and practice, and mature in the mind, that their truth may become part of the life and their strength fortify and purify the character.

Lastly, are given addresses of the principal libraries and theosophical magazines of different countries.

That an eventual second edition may be even richer in valuable contents I would point out that the compilers have omitted to deal with one or two minor points upon which so often misconception arises on the part of some members. For instance, all too little is said about the "*Order of Service*" which was primarily instituted as a field of activity for those who, unable as yet to fully realise and participate in the pioneering work of Occultism (whose banner nevertheless is also Service) yet desired to promote and help on philanthropic schemes in the outer world. This is the sphere of influence and work for all those people who are constantly urging on the Society the part properly appertaining to a charitable institution. The Society, as such, is *not* a Society for promiscuous charitable and philanthropic initiatives. It lacks, to begin with, the first qualification for efficient help in this direction, namely money. But though it does not dispense money, and in this respect will probably always be poor, it deals in a more permanent kind of wealth, the more permanent gold of the spirit that does not perish, that which goes to make men true and good and which creates charity to all beings as a permanent asset of their natures. The world is already awake to the necessity of philanthropy, and many rich and powerful organisations exist for the helping of human ills. Any or every theosophist can of course dedicate part or all of his time to the helping on or the promotion of schemes of beneficence or the alleviation of human distress. But the Society, as

such, is not constituted for this purpose, and deals rather with causes than with effects, with what is yet before us to know, than with what we have already in the past learnt and realised how to deal with.

Other minor omissions I need not touch upon here; they will doubtless be remedied. The pamphlet, in fine, contains also many useful quotations and thoughtful passages full of wisdom. I cannot do better than fortify some of the considerations I have allowed myself to dwell upon than by citing here the conclusion of Mr. C. W. Leadbeater's paper in the *Adyar Bulletin* of May, 1909, on "*What is the Theosophical Society*," where he says:

"Let us throw ourselves into that work, not out of it, trying even to do more and more of it, and to do it better and better. For if we do well now in comparatively small matters, we shall presently be entrusted with greater responsibilities in connexion with that new root-race, and of us will be true what was said of old: 'Well done, good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord.'"

From Alcyone's "*At the Feet of the Master*" I would quote: "If your thought is what it should be you will have little trouble with your actions. Yet remember that to be useful to mankind thought must result in action. There must be no laziness, but constant activity in good work. But it must be your own duty that you do—not another man's, unless with his permission and by way of helping him. Leave every man to do his own work in his own way; be always ready to offer help where it is needed, but *never* interfere. For many people the most difficult thing in the world to learn is to mind their own business; but that is exactly what you must do." And lastly as the "*Voice of the Silence*" says: "If Sun thou canst not be, then be the humble planet. . . . Point out the "*Way*"—however dimly . . . to those who tread this path in darkness. . . . Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou." *W. H. Kirby.*



You happy, well-fed, well-educated American children with nice clean homes and loving, devoted parents, have perhaps heard of the great outcaste people of India. These people number many millions and it is they who suffer so much when the great famine or the plague visits this beautiful and sunny country. They are called Pariahs, and it is they who do all the hardest and most disagreeable work and earn the smallest wages. When left alone and uninstructed, they live in ignorance and squalor indescribable; but when taught by the missionaries in their schools and by the English who depend on them for household service, they show great intelligence and devotion. They make excellent house-servants and are employed by the Anglo-Indian residents. It was this class in which our late President Founder was so much interested and he made known their great needs to many of the children in our Society.

One of the little boys from one of Colonel Olcott's Schools was obliged to leave school, and to contribute his small wages to the general family income. He was brought to me by my servant and recommended as "a good, clever boy," to become a helper in the house, to fetch the milk from the dairy, to clean the shoes and bicycles and to begin his course of "learning to be a gentleman's servant."

He was very faithful at first, but like all little boys the world over, soon began to try our patience to the utmost. He would go for the milk, place the jug under a tree in a safe place, and go to swim in the river with the school boys, while we were patiently waiting for our tea. When he arrived, he would roll his big beautiful, innocent eyes in the most beseeching way, and offer as an excuse, that the dairyman was

asleep and he could not milk the cow. We proved again and again that he spoke the most flagrant untruths, but then that is human nature all the world over, when little boys do wrong and are afraid to confess. We had almost decided to let him go and try another boy, when an incident occurred which showed a fine quality and enlisted anew our interest in him.

These people do not eat with their employers but at home with their families, and so one does not know whether these growing boys ever get half enough to eat. One day when our luncheon table was being cleared, I saw the little fellow looking longingly at some bananas that were left. It would be several hours before he would be free to go to his home to "take food," as he would say for "dining"; and I thought he must be very hungry; for as a rule, an Indian is too polite to show his desires so plainly. I picked up the bananas, and asked whether he would like to have them to eat.

"Yes, Madame; like plantains very much." And he held up his little hands together in Indian fashion, and I dropped the bananas into them.

Several hours later, I saw the bananas carefully hung by a string in a draft of air, to keep them from spoiling. I called the boy and asked him why he had not eaten the fruit in the morning, as he had not yet gone home for food. He was much embarrassed and did not reply.

"You said you liked the fruit."

"Yes; Madame very kind to poor boy. Like plantains very much."

"Why did you not eat them?" No answer.

"Answer me, boy."

Then he smiled very engagingly and showed his pearly teeth.

"Madame will excuse poor boy. This way it is, Madame. I have a big brother. Big brother has a little baby boy, so little," measuring the baby's length with his little brown hands. "Little baby two years; likes plantains. We poor people not often have nice big plantains like Madame so kind to

give me. Madame allow it, I take Madame's nice plantains to Big Brother's little baby boy."

After this, we could not fail to be patient with him a little longer and he is now growing to be a very clever little servant.

C.



**CONSTITUTION OF THE AMERICAN  
SECTION OF THE THEOSOPHICAL  
SOCIETY.**

**PREAMBLE.**

To promote the welfare of the American Section of the Theosophical Society, we, its members, do adopt the following Constitution.

**ARTICLE I. NAME.**

The name is the American Section of the Theosophical Society.

**ARTICLE II. OBJECTS.**

The objects of the Theosophical Society are:

1st. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

2nd. To encourage the study of comparative Religion, Philosophy and Science.

3rd. To investigate unexplained laws of Nature and the powers latent in man.

**ARTICLE III. ORGANIZATION.**

Sec. 1. The American Section is an integral and indivisible part of the Theosophical Society which was founded by Henry Steele Olcott and Helena P. Blavatsky on November 17, 1875, in New York, U. S. A., and incorporated in India on April 3, 1905, under Act XXI of 1860.

Sec. 2. Under the General Rules of the Theosophical Society the American Section is an autonomous body and is composed of members of lodges and members-at-large.

Sec. 3. The territorial area of the Section is determined from time to time by the governing body of the whole Society.

**ARTICLE IV. MEMBERSHIP.**

**Sec. 1. Qualifications.**

Membership in the Society is open to all persons without distinction of race, creed, sex, caste or color. A person less than twenty-one years of age must secure the consent of parents or guardian.

**Sec. 2. Good Standing—F. T. S.**

A member may be designated as a Fellow of the Theosophical Society—F. T. S. A member in good standing is one whose annual dues have been paid, as shown by the books of the General Secretary of the Section.

**Sec. 3. Membership in Lodges and at Large.**

A person may join the Society without joining a Lodge and when so admitted is designated as a Member-at-Large. Wherever possible a member is expected to also join a Lodge.

**Sec. 4. Admission to Membership.**

Admission to membership in the Theosophical Society may be obtained as follows:

Any person in sympathy with the objects of the Society and willing to abide by its rules may make application only on the printed form approved by the Executive Committee, and obtainable from either the General Secretary or Lodge officials. This shall be signed by the applicant, countersigned, by two Fellows of the Society and be accompanied, by the fees provided in Sec. 7 of this article.

An application for membership in a Lodge may be made either orally or in writing and shall be presented either to its President or to its Recording Secretary, to be acted upon in accordance with the rules of the Lodge. The application if accepted shall be forwarded at once together with the required fees to the General Secretary. In the event that the application is not accepted by him the fees shall be returned to the applicant.

An application for membership at large, accompanied by the required fees, shall be presented either to the president of a Lodge or to the General Secretary of the Section. The former, if satisfied as to the fitness of the applicant, may admit him or her subject to confirmation by the General Secretary. In case of admission by the President of a Lodge, he shall immediately forward to the General Secretary the application and the fees.

**Sec. 5. Honorary Members of Lodges.**

A member of one Lodge may be elected an honorary member of another without however, the right to vote in the latter Lodge.

**Sec. 6. Members Names May Be Kept Secret.**

An applicant for membership who desires that his or her name shall be kept

secret may be admitted under such condition.

#### Sec. 7. Fees For Applicants.

There shall be an entrance fee of \$1.00. The charge for the diploma is fifty cents. These together with the annual dues for the first year shall accompany each application for membership, and both shall be promptly forwarded to the General Secretary. Upon their receipt the latter shall issue to the applicant a diploma of membership bearing the signature of the President of the Society, countersigned by the General Secretary and bearing the seal of the Society. A copy of the Rules of the Society and of the Section shall accompany this diploma.

Sec. 8. Annual Dues. For the Section and the Society.

For the work of the Section and that of the Society the annual dues of members shall be as follows:

For a Member-at-Large, \$3.00 to be forwarded to the General Secretary.

For a Member of a Lodge, \$2.00 payable to the Secretary of the Lodge.

All dues shall be payable on January 1st of each year except for members who have been admitted within the period of three months included between October 1st and January 1st. The annual dues of members so excepted shall become payable on January 1st of the next succeeding year. Members whose dues have not been received by March 15th, may be dropped from the rolls.

#### Sec. 9. Lodge Dues.

Each Lodge fixes its own dues (See Article 5).

#### Sec. 10. Remission of Dues.

In specific cases, and upon a proper showing, the General Secretary may remit both the fees and dues of a Member-at-Large.

Sec. 11. Transference of Membership in Lodges.

No person shall belong to more than one Lodge at the same time, except as provided by Art. IV, Section 5. A member desiring to transfer his or her membership from one Lodge to another shall pay the Lodge dues to the date of the application for transfer, and notify the Secretary of the Lodge, who shall then certify the fact of this pay-

ment to the General Secretary of the Section upon an official form provided by the latter for this purpose. The General Secretary shall at once change the records of his office and notify the Secretary of the Lodge in which membership is sought.

### ARTICLE V. LODGES.

#### Sec. 1. Charters.

All charters of Lodges derive their validity and force from the President acting as Executive Officer of the General Council of the whole Society and may be cancelled only by the same authority. Each charter is issued through the office of the General Secretary of the Section by and with the written consent of the Executive Committee of the Section.

#### Sec. 2. Application for Charters.

Seven or more members, or applicants for membership, may make application to the General Secretary for a charter. This application must be in writing and be accompanied by a charter fee of \$5.00. In the event that it is made by non-members then it must also be accompanied by a diploma fee of 50 cents for each applicant and the annual dues for each applicant for one year.

#### Sec. 4. Lodge Management.

Each Lodge shall choose its own officers including a Secretary who shall be the channel of official communication between it and the General Secretary. Each Lodge shall manage its own affairs, provided always that the fundamental rules of the Society and the laws of the land are not thereby violated.

#### Sec. 5. Revocation of Charters.

Whenever the Executive Committee is satisfied that a Lodge has ceased to perform the function for which it was chartered they may give notice that unless the conditions are changed the charter will be cancelled and its members' names placed on the list of members-at-large. No Lodge in which the membership is less than seven shall be entitled to representation in the sessions of the General Assembly.

### ARTICLE VI GOVERNMENT OF THE SECTION.

#### Sec. 1. Outline.

The general supervision and administra-

tion of the Section is vested in a General Assembly in session and, in the interim between these sessions, in an Executive Committee chosen by the said General Assembly in session, the actions of either however, being subject to a veto power in the General Council of the whole Society in the manner provided by its Rules, and also being subject to powers in the members of the Section to veto and to legislate directly by means of the Referendum and Initiative in the manner provided in Art. X. So far as may be possible, action on all matters of importance to the Section shall be postponed by the Executive Committee until opportunity is had for a decision thereon by the General Assembly in session.

#### Sec. 2. General Assembly—Nature of and How Constituted.

The General Assembly is composed of representatives chosen by the Lodges of the Section and shall meet at least once a year. Except as decided by the General Assembly in session, the Executive Committee shall fix the time and place of the meeting of the Assembly of which ample written notice, not less than four weeks, shall be given the Secretaries of the Lodges.

#### Sec. 3. Special Sessions of the General Assembly.

A special session of the General Assembly may be called either by the Executive Committee or by one half of the Lodges represented at the next preceding annual Convention. The call shall definitely state the questions to be considered and these and none others shall be there considered. It shall meet at the same place as the General Assembly next preceding it, unless the Executive Committee shall otherwise duly determine, and not less than four weeks notice thereof shall be given to the Lodges of the Section.

### ARTICLE VII. SESSIONS OF THE GENERAL ASSEMBLY CONVENTION

#### Sec. 1. Composition.

Each session of the General Assembly shall be composed exclusively of representatives of the Lodges of the Section. A representative is either a delegate or an alternate for a delegate, and to be eligible as such must be a member in good standing of

the Theosophical Society. A representative should preferably be a member of the Lodge which he is chosen to represent, but this is not obligatory. Delegates and their alternates shall both be elected by the Lodge which they represent, but if neither should be physically present at the session then the General Assembly itself may confirm some other person who is present and who has been previously selected to so act by the Secretary of the Lodge entitled to this representation. The Assembly shall neither elect nor confirm any other person as such representative. No representative can appoint a proxy nor can such representative vote unless actually present at the Convention.

#### Sec. 2. Lodge Representation in the General Assembly.

Each Lodge shall be entitled to one representative for every seven members in good standing and for any major fraction thereof. The Lodge membership shall, for the purpose of representation in the General Assembly be regarded as fixed from a date thirty days prior to the opening of the session. Changes in the number of Lodge members between the date of the Lodge election and the commencement of this thirty day period and of which the General Secretary has had knowledge prior thereto, may be made the basis for a change in the representation provided always that action for this purpose is duly taken. Application for increase of representation by Lodges or notice of decrease given by the General Secretary to Secretaries of Lodges, shall not be regarded as duly made unless made prior to the beginning of the thirty day period just referred to.

#### Sec. 3. Election of Representatives—Credentials.

The General Secretary shall notify the Secretary of each Lodge of the representation to which it is entitled, and shall furnish an official blank approved by the Executive Committee upon which alone the results of the election shall be placed. This blank properly filled out and signed by the President and Secretary of the Lodge shall then be immediately forwarded to the General Secretary who shall promptly acknowledge

its receipt and forward sealed notices to the delegates and alternates. These notices shall be prima facie evidence of the qualification of such persons to act as representatives.

#### Sec. 4. Contested Election.

Any member of a Lodge aggrieved by an election of representatives to the General Assembly shall as a condition precedent to the right to contest said election, set forth in writing and in duplicate the facts relied upon and then shall duly file a copy thereof with the General Secretary and the other with the Secretary of the Lodge. These copies if filed later than twenty days prior to the date of the opening of the session of the Assembly shall not be regarded as duly filed unless the date of election was such as to preclude it being filed earlier.

#### Sec. 5. Quorum.

Seven representatives shall constitute a quorum for the transaction of business of the Assembly except as the rules of procedure may prescribe a larger number.

#### Sec. 6. Attendance.

Members in good standing, who are not representatives, may attend the meetings of the General Assembly but without the right to either debate or vote. The General Secretary and the members of the Executive Committee as such shall have the right to debate but not to vote. Non-members shall not be admitted except as the Convention shall otherwise direct.

#### Sec. 7. Voting—Resolutions.

If a call of the roll is demanded by one-twentieth of the members of the General Assembly actually present then a vote by the representatives of the Lodges as such shall be had. After the Committee of Resolutions has finally reported, no new resolutions shall be submitted except by a two-thirds vote of the members of the Convention.

#### Sec. 8. Credentials Committee.

Prior to the opening of the session of the General Assembly, the General Secretary shall appoint a Credentials Committee whose duty it shall be to examine into the credentials of all delegates and alternates and to be ready to report thereon at the opening of the Convention. The Credentials Committee

shall meet on the afternoon of the day preceding the Convention and also at least an hour before the Convention opens in order to consider evidence which may be presented in contested elections of Lodge representatives. Due notice of the time and place of these meetings shall be given, and no one shall be heard on the floor of the Convention to object to the report of this Committee unless he has previously met the members thereof, and presented the ground for objections, or makes a proper showing why this could not be done.

#### Sec. 9. Temporary Organization.

The names reported as representatives by the Credential Committee at the opening of the session shall be only those whose status is not doubtful, and the members thus reported shall elect temporary officers, including a chairman, a secretary, and a door-keeper, after which the Credential Committee shall then make a report as to those members whose status is doubtful. The temporary organization shall be the final judge of the qualification of those representatives whose status has been found by this Committee to be in doubt, and when this has been done the Convention shall then proceed to organize permanently by the election of permanent officers.

#### Sec. 10. Permanent Organization.

When present, the President shall preside over the permanent organization. The list of representatives, shall appear in the published report of the Convention.

#### Sec. 11. Rules and Order of Business.

At each session of the General Assembly rules and order of business shall be adopted, and until this is done then it shall act under those of the one immediately preceding it.

#### Sec. 12. Standing Committees.

The chair shall appoint standing committees including Rules and Order of Business Audit, Propabanda, Lodge Work, Resolutions and such others as may be found desirable.

#### Sec. 13. Election of General Secretary and Executive Committee.

The General Secretary and the other members of the Executive Committee shall not be elected until after the policies for the Section for the ensuing year shall have been

determined by the General Assembly.

**Sec. 14. Date of Acts.**

Unless otherwise specified, the acts of the General Assembly shall take effect upon its adjournment.

**ARTICLE VIII. EXECUTIVE COMMITTEE—**

**ELECTION—DUTIES AND POWERS—ASSISTANT GENERAL SECRETARY.**

**Sec. 1.** At each regular session of the General Assembly there shall be elected a General Secretary and four advisers to serve until their successors are elected and these five shall constitute the Executive Committee. The said Executive Committee shall be the governing body of the Section only during the interim between sessions of the General Assembly and shall be charged with the execution of the laws of the Society and the policies of the General Assembly determined upon in Convention. This committee shall also have exclusive control of all funds of the Section, the disbursement of which have not been specifically provided for herein or by the General Assembly. The General Secretary may appoint an assistant General Secretary.

**Sec. 2. Quorum—Procedure.**

Three members shall constitute a quorum and a majority of votes cast by its members on any proper question regularly submitted shall constitute a decision thereon, and have the same force and effect as a unanimous vote of all the members thereof. Whenever possible, questions shall be determined at oral conferences but where the physical presence of the members at the same place is not possible, then by any of the usual means of communication. In the latter event a copy of the decision of each member shall be forwarded to each of the other members in order to enable intelligent reconsideration of the decision of the whole committee should this be found desirable or necessary. A concise record of its proceedings shall be kept in a book provided for that purpose and be a part of the records of the Section. All books and financial accounts shall at all times be open to the inspection of any member of the committee.

**Sec. 3. Vacancies.**

Vacancies occurring in the Executive Committee may be filled by it. In case of a

vacancy in the office of General Secretary by death, resignation or otherwise, in the interim between sessions of the General Assembly, it shall be filled by the Assistant General Secretary unless the Executive Committee shall duly appoint some other person.

**Sec. 4. General Secretary.—Duties.**

The General Secretary shall act as Treasurer and be the official means of communication with the governing body of the whole Society. In addition to the duties elsewhere provided for herein, he shall perform those usual with a chief executive.

**ARTICLE IX. AUDITING OF BOOKS.**

Just prior to the regular meeting of the General Assembly the General Secretary acting as Treasurer of the Section shall cause the account books thereof to be audited by a certified public accountant and a sworn report by the latter to be made therefrom. This report shall contain a tabulated statement of the moneys of the Section received and disbursed during the preceding year, so arranged that their source and disposition can be readily ascertained from a mere inspection thereof.

**ARTICLE X. INITIATIVE AND REFERENDUM.**

**Sec. 1. The Initiative.**

Ten per cent of the members of the Section calculated on the basis of the last annual report of the General Secretary, may propose to their fellow members for a vote thereon any question which the General Assembly is empowered to decide except a question which involves either an election of officers or amendment to the Constitution of the Section. The vote shall be taken by mail, and provision made for returning the ballots under seal. A majority of the valid votes cast on any question, not so excepted, shall constitute a decision thereon and shall have the same force and effect as a decision on the same question would have if it were made by the General Assembly itself.

**Sec. 2. The Referendum.**

Either the General Assembly or the Executive Committee may refer any question to the members of the Section for a vote thereon. The manner of taking this vote and its force and effect, shall be the same as that defined by the other sections

of this article.

**Sec. 3. Initiative Petitions—Filing—Payment of Costs.**

The Initiative petition shall be either written or printed and shall clearly set forth in full the measure to be submitted. The measure may embrace one or more counts or questions if the nature thereof shall render this desirable and they shall be stated in the affirmative, clearest and simplest form so as to admit of a "Yea" or "Nay" answer being given to each of them. The foregoing provisions of this Section shall also apply to a measure submitted by the Referendum so far as they may be applicable. The names and post office addresses of the petitioners and the names of their respective Lodges, if any, shall be affixed in their own hand writing. The petition shall be filed with the General Secretary in the name of the person whose name heads the list of petitioners and shall be accompanied by a sum of money sufficient to pay the cost of submitting the measure, but which sum shall not exceed \$50.00.

**Sec. 4. Defective Petitions.**

If a petition is found by the General Secretary to be defective, he shall return it to the person whose name heads the list of petitioners and accompany it by proposed amendments for the purpose of remedying these defects. If the amendments are not acceptable to such person then the petition and these amendments shall be forwarded to the Judicial Committee, provided for in Article XI. This Committee shall promptly render a decision thereon, and notify both parties.

**Sec. 5. Conflicting Issues.**

In the event that two or more petitions which are filed with the General Secretary contain interfering subject matter, the latter shall be reframed and incorporated exclusively in the petition first filed. A petition that is filed after the printing of the ballots of a preceding petition, and that contains interfering subject matter, shall be held by the General Secretary to await the announcement of the decision on the first petition. Such decision shall preclude the resubmission for one year thereafter of the same subject matter. If the General Secre-

tary and the petitioners shall fail to agree thereon, either as to the existence or extent of such conflict in the subject matter contained in the petitions, it shall be submitted to the Judicial Committee for decision.

**Sec. 6. Arguments.**

To assist the voters in reaching a decision, each question submitted shall be accompanied by short arguments for and against each question submitted. The person whose name heads the initiative petition shall have the right to prepare the argument *for* and the Executive Committee the right to prepare the argument *against* the question submitted and a further right of reply by said petitioner. No other arguments shall be permitted and in the event that either or both fail to so act, then it shall be the duty of the Judicial Committee, to prepare these arguments. If a question is submitted by the General Assembly, the argument shall be prepared by two committees chosen by said General Assembly and respectively representing the affirmative and negative sides of the measure. If a measure is submitted by the Executive Committee, the arguments shall be prepared by it and the Judicial Committee respectively. Decisions on all questions within the jurisdiction of the Judicial Committee, shall be final. Within ten days from the receipt of an argument from one side, the other shall prepare and file the argument in response thereto. The main and reply arguments, shall ordinarily, not exceed 200 and 100 words, respectively. These arguments, shall be entirely impersonal, and confined solely to the supposed merits or demerits of the questions in issue. In the event of a difference of opinion growing out of the preparation or time for filing these arguments, these differences shall be returned to the Judicial Committee for decision.

**Sec. 7. Distribution of Ballots and Arguments.**

The ballots and the arguments shall be mailed by the General Secretary as soon as possible, after the receipt of the petition in proper form. An envelope shall be inclosed bearing thereon, the address of the General Secretary, and some distinguishing symbol or expression so that when returned, it shall

be preserved sealed, until the date set for the counting of the ballots therein. The date for opening the ballots and counting them shall be set by the General Secretary, not later than thirty days from the date of mailing of the ballots which date shall appear on said ballots.

#### Sec. 8. Counting the Votes.

The valid ballots returned shall be counted on the date announced therefor by a committee of three consisting of the General Secretary, or his representative, and two other members appointed by him. One of whom shall be *for* and the other *against* the question submitted to a vote. Ballots returned after such count shall have been made, shall have the date of their receipt placed thereon, and shall not be counted unless it appears that reasonable diligence was exhibited in their return, and then only if the result would be changed by counting them.

#### Sec. 9. Announcement of the Result.—Preservation of Ballots.

Immediately after the result of the counting of the votes has been ascertained, it shall be publicly announced by the General Secretary and shall be published in the official organ of the Section. In order that a recount may be had should the General Assembly desire it, all ballots returned to the General Secretary shall be preserved until after the next regular meeting of the General Assembly.

#### Sec. 10. Rule of Construction.

The procedure in this article is not mandatory, except in so far as the latter may assist in carrying out the objects which the plain and obvious intent of the language shows was intended to be secured thereby. To accomplish these objects, substantial compliance therewith shall alone be necessary.

#### ARTICLE XI. THE JUDICIAL COMMITTEE.

Sec. 1. There shall be a committee known as the Judicial Committee composed of three members only who shall be elected by the General Assembly. It shall have no powers except those which are conferred upon it by Article X, or those which in the future may be expressly delegated to it by either the Executive Committee or the General Assembly from time to time for special purposes.

#### Sec. 2. Qualifications for Membership

thereon.

To be eligible for election to the Judicial Committee, a person must possess the following qualifications. *First*, have been an active member of the Theosophical Society for at least *seven* years continuously next preceding his nomination; *second*, have had experience in matters requiring the exercise of the judicial faculty, and, if possible have been admitted to practice before some court of record; and, third, possess a practical knowledge of legal procedure. One member of this Committee may also be a member of the Executive Committee.

#### Sec. 3. Terms of Office.

The term of office shall be three years. The first Judicial Committee shall consist of one member appointed for three years, one member for two years, and the third member for one year. At each annual meeting of the General Assembly thereafter, one member shall be elected for three years to fill the vacancy due to occur therein. In the event of failure or neglect to fill such vacancy, the incumbent shall be regarded as re-elected for a period of three years. The names and dates of expiration of the terms of each member of this committee, shall appear in the published report of the Convention.

#### ARTICLE XII. AMENDMENTS.

This Constitution can be amended or altered only at a regular annual session of the General Assembly, and to do so it shall require a two-thirds vote. Notice of the proposed changes shall be given not later than 30 days prior to the date of this session of the General Assembly, either by publication in the official organ of the Section or its equivalent, but the General Assembly may by four-fifths vote waive this requirement.

#### ARTICLE XIII. INTERPRETATION AND CONSTRUCTION.

The interpretation and construction of this Constitution shall follow, as nearly as possible, the rules for the interpretation and construction of U. S. Statutes.

#### ARTICLE XIV. REPEAL.

This Constitution shall be in force and take effect immediately upon its adoption, and shall be substituted for and take the place of all previous rules and constitutions of this Section.



## .....REINCARNATION.....

It is not possible, within the limits of a leaflet, to give even an outline of the whole teaching of Theosophy, still less to enter upon its defence. At the present moment it must suffice to state briefly, and very briefly, some only of the principal tenets of a system of Religion, Philosophy and Science which has come down to us from the long-forgotten past, and of which the world-faiths of to-day are offshoots and branches. The teachings of Theosophy are not put forward under the cloak of authority, very real as that authority is. But it is claimed for them that they provide a system of evolution and of ethics which is practically unassailable, that they solve the social problems which are now thrusting themselves before mankind, and that in their realization lies the only safety for humanity, when confronted with the social dangers which are daily more and more menacing.

The central doctrine of Theosophy is that of Reincarnation, and this among all attracts perhaps the greatest attention in the West to-day.

By Reincarnation is meant a long succession of earth lives, each of such lives being controlled by what is known as Karma, or the force generated by the acts and thoughts of the preceding lives. Let us amplify this a little. Whether or not we agree with the Theosophical teaching that the immortal part of every man has proceeded from and must return to the source of Life, we shall all, unless we be materialists, readily admit that if there be any future life after what we call death, this present existence is in some sense a preparation therefor. Now let us remember that human life averages but a very few years. It may last for seventy or eighty years at most. Often it does not exceed that number of hours or days, and in the light of this how can it be supposed that eternity depends for its conditions on one such life? Is it not more reasonable, more logical, to suppose, in accord with Theosophy, that whatever be the goal of humanity, that whatever be the shape of the perfect edifice which the coming future will complete, there must be many steps ere the goal be reached, many stones laid before the edifice be built, and that every step and every stone is one in a series of lives upon earth? And the law of Karma, or moral cause and effect, is it not working all around us, in our sight night and day? Here is one who was born in the gutter and dies in the work-house, and here is another born in a palace and dying without even the experience of an ungratified wish. Here around us is every gradation of misery and of joy, of virtue and of vice, and what explanation can be given than that every one of these rejoicing and suffering units is being paid that which was earned in lives long gone by? Surely it is in sheer blind desperation we talk of heredity and of chance. Karma has many tools of which heredity is one, but absolute Justice must sit supreme above all and behind all the transient phenomena that bewilder us as we gaze. There can be no effect without

its cause either in physics or in morals. The displacement of an atom must have its design in the architecture of a universe. It must have its corresponding cause, and its due effect must follow. It has been urged that we have no recollection of past lives or their conditions, and that therefore the lessons, if any, learned therein are wasted. It is true we have not what may be called brain recollection of such lives, but what is character if it be not spiritual memory? There are probably no two persons whose characters are exactly alike. Whence arises this divergence unless it be that the character of each one is the sum total or the essence of the lessons learned in past lives?

Again, cause and effect, especially in the moral sphere, do not come into equilibrium in one life upon earth. Even if we should grant, what can hardly be granted by an observant mind, that the physical actions, and mental and moral impulses of early years find their full fruition and compensation in the course of a normal life, yet what is to be said of those that take their rise late in life; what of the vast majority of cases where life is cut short in mid-course, and where forces have been generated on each of these planes which on the theory of a single earth life must ever lack a sphere for their operation? This would be the negation of Science, the contradiction of Law, the stultification of Reason and Justice. It is idle to say that the resultants of actions committed in the flesh can be balanced in a spiritual life. If this were so where is the need for a material environment at all? If the spiritual life observes the purposes of development and progress, to what end is man cast into a physical universe? But if it does not, then naught is left us but the idea of repeated rebirths in which the immortal soul may find opportunities for cancelling the debts it has contracted but never paid, for verily "it shall not come out thence (finally) until it has paid the uttermost farthing." The only justification of our presence here is that we are to gather the fruits of experience, but the longest life is totally inadequate to the garnering of even a small portion of that experience. A hundred lives would not exhaust the discipline of the earthly school.

This point, that the idea of immortality demands Reincarnation to bring it into harmony with divine Law as displayed to us in the manifested universe, can hardly be too strongly insisted upon. Place the conception of an eternal life, with one incarnation for a brief period of at most some sixty or seventy years interjected into it in defiance of all harmony and proportion, beside that other conception—the Theosophical conception, the conception of countless millions of human beings to-day and in every past age, the conception of a rhythmical alternation of objective and subjective existence subserving evolution and progress of both body and soul by a method harmonious with the observed course of that Nature which is the "living garment of God," and say which commands the assent of the intuition, which commends itself to intellect and reason.

*Annie Besant.*

## THE MEANING OF THEOSOPHY

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The word "Theosophy" is now on the lips of many, and as M. Jourdain spoke prose without knowing it, so many are Theosophists who do not realize it. For Theosophy is Divine Wisdom, and that Wisdom is the Light which lighteth every man that cometh into the world. It belongs to none exclusively; it belongs to each inclusively; the power to receive it is the right to possess it; the fact of possession makes the duty of sharing. Every religion, every philosophy, every science, every activity, draws what it has of truth and beauty from the Divine Wisdom, but cannot claim it as its own against others. Theosophy does not belong to the Theosophical Society; the Theosophical Society belongs to Theosophy. What is the essence of Theosophy? It is the fact that man being himself divine, can know the Divinity whose life he shares. As an inevitable corollary to this supreme truth comes the fact of the Brotherhood of Man. The divine Life is the Spirit in everything that exists, from the atom to the Archangel; the grain of dust could not be, were God absent from it; the loftiest seraph is but a spark from the eternal Fire which is God. Sharers in one Life, all form one Brotherhood. The imminence of God, the solidarity of Man, such are the basic truths of Theosophy.

Its secondary teachings are those which are the common teachings of all religions, living or dead. The Unity of God; the triplicity of His nature; the descent of Spirit into matter, and hence the hierarchies of spiritual intelligences, whereof humanity is one; the growth of humanity by the unfolding of consciousness and the evolution of bodies, *i. e.*, reincarnation; the process of this growth under inviolable law, the law of causality, *i. e.*, Karma; the environment of this growth, the three worlds, physical, astral, and mental, or earth, the intermediate world, and heaven; the existence of divine Teachers, superhuman men. All religions teach, or have taught these, though from time to time one or another of these teachings may temporarily fall into the background; ever they reappear—as the doctrine of reincarnation fell out of ecclesiastical Christianity but is now returning to it, was submerged but is again emerging. It is the mission of the Theosophical Society as a whole to spread these truths in every land, though no individual member is bound to accept any one of them; every member is left absolutely free to study as he pleases, to accept or reject; but if the Society, as a collectivity, ceased to accept and spread them, it would also cease to exist.

This unity of teachings among the world-religions is due to the fact that they are all founded by members of the Brotherhood of divine Teachers, the custodian of the Divine Wisdom of Theosophy. From this Brotherhood come out, from time to time, the Founders of new religions, who ever bring with them the same teachings, but shape the form of those teachings to suit the conditions of the time, such as the intellectual stage of the people to whom They come, their type, their needs, their capacities. The essentials are

ever the same; the non-essentials vary. This identity is shown in the symbols which appear in all faiths, for symbols form the common language of religions. The circle, the triangle, the cross, the eye, the sun, the star, with many another, ever bear their silent testimony to the fundamental unity of the religions of the world. Understanding this, the Theosophical Society serves every religion within its own domain, and draws them together into a Brotherhood.

In morals, Theosophy builds its teaching on the Unity, seeing in each form the expression of a common Life, and therefore the fact that what injures one injures all. To do evil, *i. e.*, to throw poison into the life-blood of humanity is a crime against the Unity. Theosophy has no code of morals being itself the embodiment of the highest morality; it presents to its students the highest moral teachings of all religions, gathering the most fragrant blossoms from the gardens of the world-faiths. Its Society has no code, for any code that could be generally imposed would be at the average low level of the day, and the Society seeks to raise its members above the ordinary level by ever presenting to them the highest ideals, and infusing into them the loftiest aspirations. It leaves aside the law of Moses to walk in the spirit of the Buddha, of the Christ. It seeks to evolve the inner law, not to impose an outer. Its method with its least evolved members is not expulsion but reformation.

The embodiment of the Divine Wisdom in an organisation gives a nucleus from which its life-forces may radiate. A new and strong link is thus made between the spiritual and the material worlds; it is in very truth a Sacrament "the outward and visible sign of an inward and spiritual grace," a witness of the Life of God in Man.

*Reprinted from the "Theosophist," Adyar, Madras.*

—ANNIE BESANT.

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## THEOSOPHY DEFINED

Theosophy is the Divine Wisdom, the wisdom involved in God's revelation to man. God reveals himself to us directly by word, indirectly through Nature and her symbolism, and again through our own inner natures. By seeking Him along either or all of these ways we shall find Him. Theosophy shows how each of these ways may be most quickly and easily traversed to the end and depicts for us something—as much as each can comprehend—of what we should know of life and its Giver.

As there is an ordered scheme of the evolving of plant and animal forms, which exoteric science recognizes, so there is an immense and glorious, yet simple plan of the evolving of the soul, the life within forms, into a perfection not to be dreamed of except with the aid of the same knowledge, which again depicts the glory and happiness of Man's future state.

Theosophy shows that all beings have a common Father and share in a common inner, or spiritual brotherhood, which will one day, as evolution progresses, be brought to realization below. Today Theosophists are joining in preparing for this consummation through the work of the Theosophical Society.

We can now know God only in part, only very imperfectly, because we can enter His consciousness but partially, for there are many states of consciousness possible for man to learn as he evolves, many realms of Nature besides those we usually know. Each one of us possesses in the latent state an apparatus for contacting the higher realms of life in which the heavy hodies which we now wear are not necessary. This apparatus may be developed by proper effort and then the after-death life may be known and realized without our giving up the physical body.

But such a development necessitates a careful training, and this can only be given by the Great Teachers of humanity, the Elder Brothers, those men who have already reached the goal

The Knowledge  
of the Ways  
to God.

Spiritual  
Evolution.

Universal  
Brotherhood.

The Mechanism  
of the Way.

The Teachers.

Religions and  
Philosophies.

of evolution, yet do not accept the tremendous reward of their efforts, but remain among men to aid them.

These developed, emancipated men, living as a rule in retirement, sometimes go out openly among the people to teach them, or as did Pythagoras, the Buddha, the Christ, to give them a new philosophy or a new religion.

The Law of  
Sacrifice.

It is They who have shown us that there is a Divine Law which underlies our evolving, a law administered in no wooden, mechanical way, but in tenderness and mercy. If the law of the brute is that the "fittest shall survive," it is the higher spiritual law which all men shall learn that each soul shall consecrate itself to God's service with knowledge of The Law and love for its Giver and its administrators.

Karma the Law  
of Universal  
Reaction.

What a man sends forth in effort; in action, thought or feeling, he will find returns upon him to aid by teaching the law and by giving him greater power to know and aid. This universal equalization of action and reaction is the law of karma and the possibility of its application lies in the returning of the soul to life in physical bodies. It is only a part of the soul or ego which can express itself in a single physical life, so that our personalities are really but masks which, laid aside, leave the soul lofty and great, prepared for a new and somewhat different and perhaps a greater expression, with a new return to life in a physical body under new conditions.

The Reward of  
Learning and  
Obeying the  
Law.

The doctrines of the continuity of life, of soul evolution side by side with the evolution of forms, of karma and re-incarnation, constitute the very foundation of the scheme of all life. A knowledge of The Law of which these doctrines are so important a part makes possible a very rapid spiritual evolution by which those who embrace it may obtain the knowledge, the power and the widened love to join the great Brothers who are aiding humanity in its progress away from ignorance, darkness and sorrow into the eternal Perfect Day of God's Infinite Peace.

*Weller Van Hook.*

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## RE-INCARNATION.

### *A Parable.*

A boy went to school. He was very little. All that he knew he had drawn in with his mother's milk. His teacher (who was God) placed him in the lowest class, and gave him these lessons to learn: Thou shalt not kill. Thou shalt do no hurt to any living thing. Thou shalt not steal. So the man did not kill; but he was cruel, and he stole. At the end of the day, (when his beard was gray,—when the night was come), his teacher (who was God) said: Thou hast learned not to kill. But the other lessons thou hast not learned. Come back tomorrow.

On the morrow he came back, a little boy. And his teacher (who was God) put him in a class a little higher, and gave him these lessons to learn: Thou shalt do no hurt to any living thing. Thou shalt not steal. Thou shalt not cheat. So the man did no hurt to any living thing; but he stole, and he cheated. And at the end of the day, (when his beard was gray,—when the night was come), his teacher (who was God) said: Thou hast learned to be merciful. But the other lessons thou hast not learned. Come back to-morrow.

Again, on the morrow, he came back, a little boy. And his teacher (who was God) put him in a class yet a little higher, and gave him these lessons to learn: Thou shalt not steal. Thou shalt not cheat. Thou shalt not covet. So the man did not steal; but he cheated, and he coveted. And at the end of the day, (when his beard was gray,—when the night was come), his teacher (who was God) said: Thou hast learned not to steal. But the other lessons thou hast not learned. Come back, my child, to-morrow.

This is what I have read in the faces of men and women, in the book of the world, and in the scroll of the heavens, which is writ with stars.

—*Berry Benson, in The Century Magazine, May, 1894.*

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